Doc.
S742
F98
v.1

Library of The Theological Seminary
PRINCETON · NEW JERSEY

FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER

Folio
Doc
.S742
F98
v.1

2. 8. 31. 41. 68. 74. 128. 130. 131. 157. 180. 181. 184. 198.
210. 225. 226. 236. 262. 297. 299. 304. 306. 307.
344. 348. 367. 370. 371. 373. 415. 447. 467. 470.
415. 422 1/2. 435. 438. 445. 447. 467. 470.
492.

R. E. Speer
Letters: Furrukhabad v. 1.

5.3. 446. 449.

Alexander, Rev. J. M. ~~[illegible]~~ 83. 263. 305. 309. 367. 376. 437. 441.

Appropriations from page 137 - 156.

Appropriations 1902 - 1903 -

Allahabad	380.
Fatehgarh	383.
Etawah	387.
Fatehpur	389.
Jhansi	391.
Mainpuri	393.
Etah	395.
Cawnpore	398.
Gwalior	400.
Summary	402.
Landour	414.

Allen, Dr. Maud ~~422½~~ 423.

Alexander, Mrs. J. M. 471

Bandy, Rev. C. H., 36. 167. 274. 462. 483.

Caldwell, Dr. Bertha T., 21 | 117.233 330.422½. 481.

Donaldson Miss Elma 202.

Ely, Jas. B.	1. 19. 57. 69. 74. 129.
Emerson, Rev. A. H.	185. 248. 321. 431. 460. 492.
" Mrs. "	191 1/4
Emerson, Miss Carrie	239.
Edwards, Mrs. P. H.	473.

Forman, Rev. Henry, 12. 39. 66. 81. 171. 236 & 280. 316. 416.
Furrukhabad, Mission. 42. 59. 89. 133. 197. 282. 311. 365. 404
476.

Forman, Mrs Henry 162. 365. 369. 373
Forman, John W. 108 183. 191. 194. 224. 256. 289.
Fullerton, Miss Mary 162
Forman, Miss Mary P. 170. 231. 265.
Forman, Miss Emily R. 181. 182. 193 240. 298 306. 328
371. 421

Fullam Rev. S. M. 488.

Holcomb, Mrs. J. ~~H~~ F. H 24. 65. 223. 232. 252. 485.

Holcomb, Rev. J. F. H 250. 332. ~~2~~ 370.

445. 448. 450. 472.
368. ~~370.~~ 374. 377. 378 403. 418. 422. 438 440.
Janvier, Rev. C. A. R., 32. 51. 195. 238. 267. 300. 310. 343. 346. 349.
Johnson, Dr. W. F. 75. 113. 150. 241.
Janvier, Mrs. C. A. R. 299. 347. 436. ~~437.~~ ~~444.~~ 468.

INDEX

Tales, Res. A. F., 9.

Lucas, Rev. J. J. 70. 111. 120. 125. 214. 339. 309. 428. 4
Lucas, Mrs. J. J. 116.

Mitchell, Rev. W. T., 28. 221. 271. 333. 357. 462.
Morrow, Miss M. J. 104. 189. 229. 297.
Morrison, Rev. W. L. P. 210. 243.
Mathison, Mr. Chas. H. 226. 228. 269. 424.
Minor, Miss E. J. 499.

Mc Gaw. Rev. A. G. 3. 47. 84. 176. 218. 276. 326. 353. 46[illegible]
496 -

~~Mattison, Mr. Charles H.~~

Mc Caughey, Miss Hester 351.

Norris, Dr. Margaret 15.211.290.340.

Smith, Rev. Ray b., 11. 18. 257.

Trumbull, Miss Huetta Jan. 8.
Tracy, Rev. Thomas 56
Thackwell, Rev. R. 205.
Tracy, Mrs. J. 242.

Trumbull, Miss Lucretia Jane 8.

Tracy, Rev. Thomas 337.

ette, Rev. X. C. 307.

Warren, Mrs. Mary, 41. 58. 68. 114. 157. 130. ~~141.~~ 131. 157. 158.
Woodside, Rev. J. S. 86. 132. 301. 490.

√

June 21st, 1900.

The Rev. James B. Ely,
Witherspoon Building,
Philadelphia, Pa.

My Dear James:-

Your note of yesterday is just received. I would say that about ten days ago we sent $4000. gold, to the Famine Relief, to Furrukhabad Mission, and the same amount to the Lodiana Mission. We have sent about $65,000. to the Western India Mission, and I judge from various letters from the Furrukhabad and Lodiana Missions, speaking of the famine children who were being received, that good use could be made of some of the Famine Relief money in these Missions. Of course we have not specified as to how it is to be distributed, leaving that to the Missions; only telling them that it was Famine Relief money, and that it was to be used in accordance with the purposes of the donors.

Your letter and Irwin's regarding my going out to India this Summer, were presented to the Board yesterday, and then was read a letter from Mr. Maitland by Mr. James, Chairman of the Finance Committee. After a little discussion, it was referred to the Committee on India. I feel myself that it would be better to wait a couple of years. Mr. Brown is expecting to leave next February, and that would necessitate my leaving India to come back in December, while it would be great thing for us here. Nothing seems to be allowed to interfere with Mr. Brown's

trip, and when I get to India I want to go to do the thing thoroughly. So [illegible] and [illegible] is no delay. Moreover, you and Ewing would be back I hope by the time I might go, and that would be a great advantage.

Very affectionately yours,

July 3rd, 1900.

The Rev. A. G. McGaw,

Etawah, N. W. P., India.

My Dear Mr. McGaw:-

I have five letters from you to answer, all good, as your letters always are. One of them dates way back in January, but the others were written in March and May. You needn't be afraid that you are erring in presenting too rosy a view of Missions or too dark a one. Your letters have been just as temperate and rational and good-spirited as one could wish, and I hope that God may continue to bless you and to keep you in that same spirit of prudence and love and good judgment, in which you have been kept thus far.

I was very much interested in your inquiry about Dr. Dowie. I suppose that Kennedy or Dowie himself has been sending you copies of his Leaves of Healing. If so, you will have received the issue of March 10, 1900, with its huge picture of Zion, with Dr. Dowie vindicating himself on the platform. The last page of that number I think, contains a picture of him in evening dress. I read through a good part of his self-vindication, and that was enough for me. He may be a prophet, but he is not a gentleman, and inasmuch as all the prophets of the Bible were gentlemen too, I conclude that he does not belong to the same class of prophets with them. In this vindication he claims that he is the messenger of the Covenant referred to in Malachi. "If I am not," he says, "who is?" If the absence of [illegible]her

claims to that title is proof that Dr. Dowie may appropriate it, by the same evidence he may be the Angel Gabriel, or Satan himself, for there aren't any people of whom I know who are laying claims to either of those offices. But, seriously, the sad thing about it is the coarseness or want of that fine tender spiritual sense which so fills the Bible, even in its hardest and sternest passages. What the end of the whole thing will be, I do not know. It is growing into a huge affair, with banks and real estate agencies, and all sorts of things connected with it, and Dr. Dowie the head and sovereign of all.

On the subject of prayer, of which you speak, I was quoting just a little while ago, in some letters, some notes of Horace Bushnell on the subject. I think they may help you in your efforts to cultivate a deeper and more real prayer life.

"I fell into a habit years ago of talking with God, and it became so natural, that in all my open spaces I do it without thought. I talk myself to sleep at night, andopen the morning talking, as it were. It is not supplication or ejaculation or adoration, but a friendly way of contemplation and personal intercourse. In one view, it is not prayer; but I so much love it as to sometimes let it take the place of prayer whenit should not. -

We come to prayer - that is private, personal prayer in form.

Here the first thing is to be gathered up for it. Never begin a prayer till you are ready to say something with a meaning. The beginning may be so bad as to be fatal to the whole.

Great care to be had of language - no hollow generalities, no splurgy matter, nothing fine - still less any lingoish, cantish, repetitional stuff by threes - no hand-organ tune. No study to pack in Scripture. Not too much thinking out, must be breathed out in the Spirit. No prayer but by him, can't get it up.

Great point, at the same time, to have fixed intent - otherwise wandering thoughts.

Supreme law to pray true - we are liars just as far as we are sinners; and all the infestations that worry down our prayers are our inbred falsities, lies, seemings, words, words.

Let all statements of our wants, failures, etc., etc., be exactly put. Confess sins, never in the gross, but, as far as possible, put in all the mitigations.

Put in requestmwith thanksgiving."

I shall be writing to the Mission soon, and giving them the names of the two men finally assigned to Furrukhabad. I am glad to be a le to tell you that you are to have the two men.

An order has been left with the Ecumenical Conference authorities to send you a copy of the Report as soon as it is published.

I was very much impressed by what you said in your letter of March 28th, along the line of views which I knew you already held, as to our need of more energy and propulsion in our work, more fertility of plan, more persistence of supervision. I hope th t as the years go by we can get more of this, and that our work in India may freshen up and shake out of the old ruts and move on. Do you know we have spent in India since 1838, $5,896,030., and the total additions to the Native Church for these years have been, 35,062. In other words, every addition to the Native Church has represented an expenditure of $1655.26. I do not say this for the sake of inducing any mathematical conceptions of success, but merely to show the enormous amount we have expended, and yet the slow development of our work. I am afriad if these figures should be published here at home we should catch some criticisms. Indeed, we catch them as it is. I should like you to hear some of the speeches that one member of the Board makes now and then, who has made a special study of India, and who is pressing all the time for a demolition of our institutions, and the expansion of our direct evangelistic work. He holds extreme views,

and has never carried the Board with him; but really it does shake one sometimes to hear him when he sets forth an ideal and measures the work against it. I do not write this sort of thing in letters to the Missions; there is no use in being critical or discouraging them. We must keep up a hopeful exterior; but I believe back of the exterior, on the inside, we want to be working like the very Trojans, to forge things ahead, get more life and movement and faith and power, and the Holy Spirit from Above. It is because we think that you are doing this that we rejoice in so much of the new work that you are pressing on in some parts of the Furrukhabad Mission.

Of course there will be discouragements, such as you wrote about in your letter of May 9th; but there will be encouragements also, such as you describe in that same letter. I was greatly interested in the stories in that letter. We have copied them out for publication.

With reference to the orphanage children, I would say that no limitations were imposed on the use to be made by the Mission of the large sums sent out recently from the Famine Relief funds. We have received a great deal of money all told, and have sent all but that amount and a similar amount to the Lodiana Mission and some money sent earlier to both of your Missions, to the Western India Mission, where the famine is bitter. If your Mission wants to make use of this money put at its disposal as you suggest, that would be a perfectly legitimate use for it, and one to which no exception could be taken.

You speak of the discussion at the last annual meeting, of

the possibility of establishing an industrial school for orphans and poor boys. I have wondered myself whether it would not be worth while to open the question of the transfer of the money now expended in some Station on some high school, to such an object as this. Unless a large increase of contributions comes, such as is not coming, and such as these contributions to the famine fund arelikely to delay, we shall probably have to get along for some time on our present scale of expenditure. If, therefore, some industrial work is desirable, and in [illegible] vernacualr, with less Anglicizing incluence to it, separating the boys from their own grade of life, the money for it will have to come by adjustments within our present budget.

You speak of your feeling hampered by rules. I can only guess what you mean, and wish sometime you would define it more specifically. There are no rules, so far as the Board is concerned, except in the Manual. Perhaps you refer to traditions and policies of the Mission, with which I am not familiar.

I hope you will always write with frankness and detail abot things. Let us work together to secure the ends that we so much desire. If I am to keep the India correspondence, and we cannot make some headway in the next ten years, I shall want to get out. And I have no doubt that you men on the field feel this even more keenly that I can here.

With warm regards.

Your sincere friend,

July 6th, 1900.

Miss Huetta Jane Trumbull,

San Rafael, Calif.

Dear Miss Trumbull:-

Dr. Brown has probably informed you of your appointment as a missionary. I write to tell you, what possibly he also told you, that you and Mr. Smith have been assigned to the Furrukhabad Mission. As you have learned from my letters to your father, we wanted an unmarried man for Urumia, Persia, which was the field we had in view in appointing Mr. Smith, and have transferred to that field, Mr. Sterrett, who was going out to India. Mr. Smith will of course be advised through Mr. Hand, as to the date of your departure. I merely write to welcome you most heartily to the circle of missionaries with whom I have the correspondence, and wish you and Mr. Smith God's richest blessing in your life in India.

With kind regards.

Very sincerely yours,

8

[illegible]

[illegible], N. W. P. [illegible],

[illegible] Dr. Kelso.-

I am sending herewith to Dr. Forman, who is [illegible] and, the Secretary of the Station, the Mission [illegible] I must write also a personal note to you to go by this mail, [illegible] thank you for your notes of May 2nd, 16th and June 16th. In the Mission letter, I have spoken of the rectification of the mistake in the children's allowance of Dr. Forman's boys.

Thank you also for the information in your letter of May 2nd regarding the contributions on the field for evangelistic work. You say that all the contributions of the native Church for evangelistic work goes to the Presbytery, and the half of the pastor's salary which the church gives, goes to that account also. The Board would pay then half the pastor's salary, and on the strength of the other half, which the church pays, would give to the Presbytery three Rupees to every one that the church pays toward this half of the pastor's salary. Is this correct understanding of the situation? A Mission is a pretty intricate and complicated thing in all its [illegible] of work, and it takes a long time for a new person to [illegible] details.

With reference to the matter [illegible]

[illegible] you write, I [illegible]

[illegible]

[illegible] teenth year, and then to [illegible]

come, rather than to send her on alone without you. [illegible]

supposition, of course, that this is only her fourth trip, the

is reading as follows:

The Board defrays the expense of the journey of the children of missionaries to this country under the age of eighteen, but it does not engage to meet the expense of their return after the age of sixteen to the country from which they came unless they go out as missionaries under appointment of the Board.

Amendment -

It was voted, after the words "under the age of 18," to add, "provided that the number of single trips of any child between this country and the foreign field, for which the Board shall be responsible, shall not exceed four.

I was correct, was I not, in stating that this was her fourth trip?

I have gone over Dr. Mateer's review of Dr. Nevius's Methods of Mission Work, of which you speak. I think that if Dr. Nevius were alive, he would agree with a good part of what Dr. Mateer says. What was essential in Dr. Nevius's view is essential also in Dr. Mateer's view. Dr. Mateer has peculiar excessive notions, which I am inclined to think Dr. Nevius would disavow and declare were not advocated in his little book. Indeed, he partocularly stated at the last Conference of Missions in Shanghai, ten years ago, that he held certain views on the subject, which also his book indicates, but which Dr. Mateer's book would perhaps imply he did not hold. I was interested in the comment made by Dr. Underwood of Korea, on this subject, to the effect that they had tried what they understood to be the essential principles of Dr. Nevius's views, and found them perfectly practical, and [illegible] read Dr. Mateer's book, they felt he had [illegible] his. [illegible] is a matter of [illegible]

I

[illegible] Dr. Nevins [illegible]

[illegible] principles of many who will welcome Dr. Mateer's [illegible]

[illegible] whose position Dr. Mateer would be one of the last men,

[illegible], to agree.

I hope that you and Mrs. Kelso are quite well, and that the work is moving forward prosperously in the Seminary. With kind regards.

Very cordially yours,

[illegible]

August 10th, 1900.

Rev. Henry Forman,
Fatehgarh, N.W.P., India.

My dear Mr. Forman:-

I have just written to Prof. Gilbertson the secretary of the Lodiana Mission, correcting the mistake in my letter of July 10th addressed to the two missions. I wrote to him as follows:.

"I write just a note to correct a mistake in my letter to the two missions of July 10th.

"I went out of town immediately after dictating that letter and had no opportunity to revise it. The mistake there made was with reference to the assignment of the new missionaries, only one of whom, the Rev. Aylmer B. Gould, goes to Lodiana; two more, Mr. Gillam and Mr. Smith are for Furrukhabad. Will you kindly communicate this correction to the Mission when it meets and considers the question of the assignment of the new missionaries? If as might be inferred from some letters from the field, all three of these men should have been sent to Furrukhabad, I am sure that Furrukhabad Mission would gladly receive Mr. Gould if your mission would be willing to relinquish him."

This answers one point in your good letter of July 2nd which came last week. My understanding from the beginning has been that if possible we would get three men out to Furrukhabad this year, but when the supply proved insufficient I was very happy that we succeeded

in getting two. I am sorry that through an error the statement in my letter of July 10th was sent out. We have had no idea from the beginning of sending a larger number to Lodiana than Furrukhabad.

We are still looking for a woman doctor to send out. Two or three or four with whom we have corresponded have failed when we thought we were on the point of getting them, not to speak of the large number we have tried for with little hope of success. I still trust that we may get someone to send out this Fall.

With reference to the 500 rupees regarding which you write, I would say that the omission of any particular item did not affect the total appropriation for the mission. There were a number of cases like the one to which yourefer, but the basis on which the appropriations for the year were made rendered it impossible that such omission should occasion any inequity in the distribution of the funds. Even if the item for City Girls' School had been included the total appropriation for Furrukhabad Station would not have been any greater because of the basis on which it was made was this - to grant the mission as much as it received at the beginning of last year plus certain percentage of increase.

I have compared the estimates as sent in your hand-writing with the appropriation as sent to the field and find that they exactly correspone.

Since writing the above I have read your note of July 4th telling of the great loss which you and Mrs. Forman have suffered. My heart goes out to you both very sympathetically in these days when you miss

so much what would have been such an enrichment to your lives.

I hope that Mrs. Forman may have a real helpful summer, and be able to dome back from Cashmere in the Fall quite strong and well.

With warm regards,

Affectionately your friend,

[illegible]

VI

August 15th, 1900.

The Rev. Ray C. Smith,

San Rafael, Calif.

My Dear Mr. Smith:-

Dr. Brown wrote in reply to your note of July 20th, which came in my absence, but I want to send a word in answer to it myself. I cannot tell you definitely the station to which you will be assigned. That will be determined by the Mission at its meeting. The Furrukhabad Mission is greatly in need of new missionaries, and has several points at which it wishes to station new men. I cannot tell which of these it would be likely to select for you.

I am sending you herewith, a copy of Murdock's "Indian Missionary Manual." Will you please return it to me after you read it? You can read it perhaps with Miss Trumbull within the next week or two. There are only a few copies of the book here, and it is out of print. I had an extra copy which I loaned to Mr. Gillam, but he lost it on the railroad train, so I am anxious not to lose this copy which has so much in it that would be useful to you that I want you and Miss Trumbull to read it.

There are a great many books on India; scarcely any other mission field is so well written up. The best book on the Mohammedans is Sir William Hunter's "Our Indian Mussalmans." Sir Monier Williams has written a first rate book on Hinduism, and Bishop Thoburn's book

Mr. C[illegible] No. 2

on "India and Malaysia" is perhaps as satisfactory an account of things in general as one could find. I suppose you have used in the Student Volunteer course, Mr. Beach's little book of "The Cross in the Land of the Trident." I am sending you herewith a copy of the Historical Sketch of our Missions in India, at the end of which you will find a list of other books on the country. Please let me know of any way in which I can be of help to you.

With warm regards to both you and Miss Trumbull, I am,

Very cordially yours;

August 1'th, 1900.

he Rev. James E. Ely,
45 Upsal Street,
Germantown, Penna.

r Dear James:-

Your kind note of July 31st is received, together ith Mrs. McGaw's letter, which I herewith return as you requested. think I wrote to you that we had sent out to the two India Missions, ome thousands of dollars famine money for they to use as they wished. n writing later with reference to the matter, I spoke about the rphanages in a way that wouldnot unduly commit the Board, and that et would make the Missions feel free to do just as they thought best. shall bring the question of someone's formal policy with reference to he orphanages to the attention of the Board at the first opportunity. f there are missionaries who are obviously called to take up such ork, and who are fitted for it, I do not think the Board would object. hat it has objected to is the absorption of such work by missionaries who were diverted from other duties, and who did not seem able to onduct orphanages with really beneficial results. Of course the oard has always fought shy of philanthropic work carried on just as hilanthropic work, or just as mere machinery. You know what I mean. e set a wheel whirling, and then we spend our time just whirling it, stead of hitching a belt to it, and setting it to work.

I had a strong letter in behalf of orphanage work from Mrs.

Mr. Ely, 2.

Holcomb.

Let me send my hearty congratulations to you and Mrs. Ely on the birth of Dwight Patton on July 21st. I hope that he and Mrs. Ely are both gaining [illegible].

With kindest regards,

Ever your friend,

[illegible]

August 30, 1900.

Dr. Bertha T. Caldwell,
Allahabad, N. W. P.,
India.

My dear Dr. Caldwell:

We have found her at last and I think she is all right. Dr. Margaret Norris is her name and she will sail on September 30th with some other missionaries going to India. We shall advise her to go on up at once to Allahabad and be there with you until the Mission Meetings. When we planned for these new missionaries to sail on September 30th, we supposed that the Mission Meeting was to be held in the first week in October. Since that thime it has been postponed, but we have made all arrangements for their passage on this date through to India and it seems best not to make any change. In Dr. Norris' case, I suppose you will be all the better pleased to have her at the earliest possible date. She is now at the Woman's Hospital in Detroit where she has been for some time. She is about five feet, five inches tall and weighs 180 pounds; her picture is very attractive and the doctor gives her a perfectly clear medical certificate. The testimonials are very good. The superintendent of the hospital says that she is the most satisfactory physician they have ever had and that that opinion is indorsed by the Board of Managers and the Medical Staff; that she has great ability to make friends, she is very just and strong, using at all times great executive ability and firmness. They call her attractive and cheerful and self-controlled and energetic and practical. Her present home is in Canada where she was born in 1873. She took her medical

course at the Woman's Medical College in Chicago. I could quote further from the testimonials, but I think they all confirm us in the confidence that she is just the kind you would want and that you will be delighted with her. We have not seen her yet, but hope that when we do see her all our favorable expectations will be confirmed.

Let me acknowledge now also your letters of May 25th and July 7th. I hope that long before this you have begun to cool off a little and that things become a little more endurable after the rains had broken.

Thank you for all your sensible and helpful comments on the situation and also on Miss Morrow's and Janet Alexander's health.

There is one matter that I wanted to speak to you about now, although I may write more positively about it later. The idea has occurred to me to get up a little book of say a dozen chapters, each one written by a missionary and covering all the points in which a new missionary ought to have instruction. I want to ask you to write the chapter "To Young Women both Married and Unmarried", with reference to their health, the care of their bodies. You can think it over and perhaps I shall write about it again. We want something just about as direct and practicable as I know you would write. The trouble about so much of this sort is that it never comes to the point. We have the greatest difficulty in getting people who will say what we want to have said to the new missionaries at the Annual Conferences. Of course we cannot say it to the young women and while we can to the young men, yet we want to have it said by a doctor. So won't you think it over and make what notes occur to you and even go ahead and write it out if you wish now. I think it ought not to exceed in length 2500 or 3000 words.

It may be that it will be better instead of printing all these papers in one book to print them as separate pamphlets, so that some may be kept more confidentially than they would be if published in a book. At any rate we want a thing that will speak right out and say to the new missionaries what they ought to know and what it is so difficult to get said to them.

Of course the attention of the Church is focused pretty largely now upon China and we are having a splendid opportunity to press home upon the Church the claims of the China work and the character and purposes of mission work in general. So much is appearing in the papers in the way of grotesque slander of the missionaries, of unsympathetic criticism of the missionary purpose and gross misrepresentation that we are having an excellent opportunity to answer. I enclose herewith a copy of a little leaflet containing one such answer as it appeared in one of the Episcopal Church papers and was republished in some of the daily papers and is now issued in this leaflet form.

With kind regards,

Very sincerely yours,

[illegible]

Enclosure.

I enclose a letter which is [illegible]
[illegible]

August 31st, 1900.

Rev. J. H. Holcomb,

Chatsi, N. W. P., India.

My dear Mr. Holcomb:-

You will begin to think me very negligent in correspondence, as I have kept so long your letters of December 6th and January 5th without answering them personally, and have now your later letter of July 4th. In one of your earlier letters you told about the Twentieth Century Fund, and the likelihood of our Church's undertaking such a project. You will before this have heard of the action of the last Assembly, establishing a Committee to raise just such funds. The Committee has already begun to send out letters, and I hope may succeed in securing such contributions from the churches as shall lead to a definite expansion of all the work of the Church, especially the work of Foreign Missions.

Thank you very much for your comment on the question of the appointment of some kind of Secretary upon the field. Of course nothing has been done. All that the inquiry sent outwas intended to accomplish, was to secure an expression of judgment from the Missions. The various opinions that have come in have been filed, and will be before the Board whenever the matter is taken up. The proposed arrangement is not as unpresbyterian as you naturally suppose. Indeed, there is an arrangement here at home that goes far beyond anything that was contemplated in the proposal that was made. I refer to the

[illegible]

Synodical Superintendency in [illegible] Mission fields. This arrangement that has worked admirably, and indeed is essential to wisest work in these Synods, and yet it involves more control and supervision that was suggested in the proposed secretaryship on the field.

Theoretically our System is excellent; but practically it fails in this, that the Presbyteries do not discharge their theoretical functions. Here at home a great many of the duties of the Presbyteries go by default, and the case is the same in many mission fields. Indeed, the whole Presbyterian system is held in abeyance in most mission fields through the organization of Missions. So that the suggestion that such a proposed secretaryship is unPresbyterian would lie against the whole organization of our home and foreign missionary work.

Possibly, however, a strong argument could be made on historical grounds in behalf of the proposition that such a proposal is not unPresbyterian at all.

Imwant to thank you for what you have written in your letter of July 4th, so helpfully regarding the question of the care of famine orphans. I understand from a letter from Dr. Lucas, that the Lodiana Mission is using a good part of the fmine relief funds sent to it, for the enlargement of the orphanages at Saharanpur and Hoshyarpore. The Western India Mission is using a good deal of the money sent to it in the same general direction. And I understand, too, that your Mission has almost unanimously approved the establishment of at least

Mrs. Holcomb, 5.

one [illegible] in its bounds.

[illegible] $1[illegible],000, [illegible] each of the [illegible] Missions, and about $80,000 to the Western India Mission, [illegible] in the [illegible] district, and had felt its ravages as the [illegible] Mission felt it three years ago.

I am copying out quite a portion of your letter, with reference to the famine conditions, to send to the papers. The famine in India and the troubles in China have given us excellent opportunities to get missionary information into the secular papers, and we can make good use of almost anything that you send, especially such interesting statements as you know how to write.

I learned from Mr. Chatterjee that there have been splendid rains in North India, and I hope that they have extended over the [illegible] India and the Bombay Presidency and the Gugaret as well, and that even though there will be suffering as a consequence of the famine for some time, we may nevertheless, look forward to good crops in the future.

I trust that you and Mr. Holcomb have had a pleasant Summer in spite of the excessive heat, and that you will be able to take up the Autumn work with fresh strength and courage.

Of course the attention of the Church is focused pretty largely now upon China, and we are having a splendid opportunity to press home upon the Church the claims of the China work, and the [illegible] purpose of mission work in general. So much is appear- [illegible] in the way of grotesque slander of the missionaries,

Mrs. Volkomb. [illegible]

of sesylpathetic criticism of the missionary purpose, and gross mis-
representation, that we are having an excellent opportunity to answer.
I enclose herewith a little leaflet containing one such answer, as it
appeared in one of the Episcopal Church papers, and was republished
in some of the daily papers, and is now issued in this leaflet form.

With kindest regards to you both.

Very sincerely yours,

August 31, 1900.

The Rev. W. T. Mitchell,

Mainpurie, N. W. P., India.

My dear Mr. Mitchell:

I am in debt to you for three good letters, one written as long ago as last November, one in May and one dated June 27th. I wish I could write more frequent personal letters, but I know you understand how difficult it is to write as many as one would like to do. I know some Boards where all that the Secretaries attempt to do is to write official mission letters, but I couldn't live that way, and I hope, even if I don't write as often as I should like to that you will not be discouraged from writing frequently to me.

I hope that you and Mrs. Mitchell and Fred are all quite well now and that Fred's bronchial pneumonia left no ill effects. How old is the little chap now? Our little boy is just about two years old and becoming jollier and more intelligent every day. He comes part way down to the railroad station every evening to meet me when I come home and claps his hands and shouts at the top of his little voice when I come in sight. They get a wonderful hold on one's heart strings, don't they? I am glad that you and Mrs Mitchell have your little man to enrich your life and pray that God may make him a man after His own heart, who shall do all His will.

I hope you find the language slipping off your tongue a little easier each week and your consequent enjoyment of freedom in the work growing.

I am glad that you had such a good time in Camp last spring,

even though you did not have as good work among the women as Mrs. Mitchell could have wished.

Of course the attention of the Church is focused pretty largely now upon China and we are having a splendid opportunity to press home upon the Church the claims of the China work and the character and purposes of mission work in general. So much is appearing in the papers in the way of grotesque slander of the missionaries, of unsympathetic criticism of the missionary purpose and gross misrepresentation that we are having an excellent opportunity to answer. I enclose herewith a copy of a little leaflet containing one such answer as it appeared in one of the Episcopal Church papers and was reqpublished in some of the daily papers and is now issued in this leaflet form.

I hope you manage to keep yourself master of your routine duties. I suppose it is just as easy with you as it is with us here to get caught in the wheels of mechanical activity, or to be onslaved before we know it by the external of our work.

I was reading this morning, coming in on the train from my home, a paper by Dr. Corbett of Chefoo, read before a Missionary Conference in Shantung, in which speaking of the Apostles he said, "They were deeply convinced that a definite work of stupendous importance had been committed to them personally and they must not turn aside to do what could be done by others. Do not missionaries need to be ever vigilant lest much of their time will be consumed with minor matters to the detriment of the main work of life"? In speaking of the things which all of us who are engaged in the missionary work must be on our guard against, Dr. Corbett said, "We must forever be on our guard against laziness. Is not this a sin which doth so easily beset many lives? Missionaries can command their time as perhaps few others can, There are no railroad

appointments, bank or office hours requiring the utmost punctuality. The missionary in his study may daily spend hours concentrating his whole mind upon the study of the language, the meaning of God's Word, or whatever will best qualify him to do his Master's work, or he may persuade himself that his time was given him to spend pleasantly in recreation, or in dreaming, lounging and hobby-riding, while sheep are wandering from the fold and souls perishing for want of immediate care. Each one should daily make direct and special effort, by word and act, to lead souls to Christ, and help Christians to be more Christ-like".

One of the great questions which I suppose you face, as I know we face it here, is how we can keep our life free from indolence, or narrowness, or mechanicalism, and rich in elements of love and inspiration. An editorial in "The Sunday School Times" about two years ago spoke of the difficulty and the necessity of this very thing of preserving the liberty and independence of the spirit in the midst of our work and walking with God, while we walk also amid the ordinary duties of every day. This was the paragraph which the "Sunday School Times" closed.

"Let us all attend upon our inspirations. Let us not say that we have no time for them. For what can we better use time? Drudgery must be done, and it has its blessings; but we need plenty of inspiration to make it amount to anything. No one will ever be grateful to us for surrendering our visions and our ideals. The common people do not want it; at the utmost, what they want is only that we find means of making our ideals a little less abstract, that we keep on following them, but keep also at the organization of a gift which shall interpret them to men, and make them gradually intelligible. This may not be done at once, nor will a whole lifetime ever reach a stage when there is nothing for us to do in that line. But it is much to have one's whole activity and service overhung with inspirations, for there is nothing men find out more quickly than this, let our speech limp or cease as it may. This is what fertilizes common life, and makes it significant! this is what allures men to what we do. For this, one must pay the price by neglecting some things. There is danger of getting lost in the little".

Praying that God may fulfill in us, all we at home and out on the mission field, the quaint prayer of John Knox,

"And becawse Thow haste commanded us to pray one for another, we do not onely make requeste, O Lord, for ourselves and theym that Thow haste already called to the trew understandinge of Thy Heavenly wyll, but for all people and nations of the world. who as they knowe by Thy wonderfull workes that Thow arte God over all, so they may be instructed by Thy Holy Spirite to believe in Thee their onely Saviour and Redeemer. But for as moche as they cannot beleve except they heare, nor cannot heare but by preaching, and none can preache except they be sent; therefore, O Lord, rayse up faithful disturbers of Thy mysteries, who, setting aparte all worldely respectes, may bothe in theyr lyfe and doctrine onely seke Thy glorie",

I am,

Very cordially yours,

Enclosure.

Sept. 7, 1900.

The Rev. J. A. R. Janvier,

Allahabad, N. W. P., India.

My dear Janvier:

Your good letter of June 22nd was received some time ago. I was especially interested in what you said as to your conviction of the necessity of more personal work and of your feeling that one of your mistakes had been you had not taken time enough for it. I have often thought of what I heard Dr. Nevius say and what he has written in many places regarding his conviction of the preeminent importance of this personal dealing with men. I think it was nine-tenths he declared of their converts in Shantung who had been reached as he believed by individual conversation. I was reading a report just the other day from one of our noblest men in Persia, a man of radiant spiritual life, describing a long tour he had made through Mohammedan villages. It was just a series of personal interviews in which he talked with Mollahs, officials and common people about Christ. I know Mr. Whipple to whom I refer well and can imagine just what these interviews were like. He is a man with whom no one could be offended, full of grace and tact, whose very presence is a benediction and whose speech about Christ is sweet beyond all words.

I agree with you that we lose most of the joy of life and surely most of its opportunity if we miss the chance of dealing one by one with our fellow man.

You will be having soon your Mussoorie Conference. I hope it may be a time of great spiritual blessing to you all.

I don't remember whether I ever sent you a copy of one of my litth books entitled "The Man Christ Jesus". Fearing that I have not done so, I am sending one herewith. You can give it away to one of the English speaking natives - perhaps that young man who is to be assisting you in your editorial work, if you have a copy of your own already. I have completed a little book on the character of Paul to be a companion piece to this one on the character of Christ. I am working on the proofs going in and out on the trains now. That is about the only time I can get during the day.

I hope that Mrs. Janvier and Ernest had a good summer and that you had some rest yourself.

Of course the attention of the Church is focused pretty largely now upon China and we are having a splendid opportunity to press home upon the Church the claims of the China work and the character and purposes of mission work in general. So much is appearing in the papers in the way of grotesque slander of the missionaries, of unsympathetic criticism of the missionary purpose and gross misrepresentation that we are having an excellent opportunity to answer. I enclose herewith a copy of a little leaflet containing one such answer as it appeared in one of the Episcopal Church papers and was republished in some of the daily papers and is now issued in this leaflet form.

I hope you manage to keep yourself master of your routine duties. I suppose it is just as easy with you as it is with us here to get caught in the wheels of mechanical activity, or to be enslaved before we know it by the externals of our work.

I was reading this morning, coming in on the train from my home, a paper by Dr. Corbett of Chefoo, read before a Missionary Conference in Shantung, in which speaking of the Apostles he said, "They were

deeply convinced that a definite work of stupendous importance had been committed to them personally and they must not turn aside to do what could be done by others. Do not missionaries need to be ever vigilant lest much of their time will be consumed with minor matters to the detriment of the main work of life"? In speaking of the things which all of us who are engaged in the missionary work must be on our guard against, Mr. Corbett said, "we must forever be on our guard against laziness. Is not this a sin which doth so easily beset many lives? Missionaries can command their time as perhaps few others can. There are no railroad appointments, bank or office hours requiring the utmost punctuality. The missionary in his study may daily spend hours concentrating his whole mind upon the study of the language, the meaning of God's Word, or whatever will best qualify him to do his Master's work, or he may persuade himself that his time was given him to spend pleasantly in recreation, or in dreaming, lounging and hobby-riding, while sheep are wandering from the fold and souls perishing for want of immediate care. Each one should daily make direct and special effort, by word and act, to lead souls to Christ, and help Christians to be more Christ-like".

One of the great questions which I suppose you face, as I know we face it here, is how we can keep our life free from indolence, or narrowness, or mechanicalism and rich in elements of love and inspiration. An editorial in "The Sunday School Times" about two years ago spoke of the difficulty and the necessity of this very thing of preserving the liberty and independence of the spirit in the midst of our work and walking with God, while we walk also amid the ordinary duties of every day. This was the paragraph with which the "Sunday School Times" closed.

"Let us all attend upon our inspirations. Let us not say that we have no time for them. For what can we better use time? Drudgery must be done, and it has its blessings; but we need plenty of inspiration to make it amount to anything. No one will ever be grateful to us for surrendering our visions and our ideals. The common people do not want it; at the utmost, what they want is only that we find means of making our ideals a little less abstract, that we keep on following them, but keep also at the organization of a gift which shall interpret them to men, and make them gradually intelligible. This may not be done at once, nor will a whole lifetime ever reach a stage when there is nothing for us to do in that line. But it is much to have one's whole activity and service overhung with inspirations, for there is nothing men find out more quickly than this, let our speech limp or halt as it may. This is what fertilizes common life, and makes it significant; this is what allures men to what we do. For this, one must pay the price by neglecting some things. There is danger of getting lost in the little.

Praying that God may fulfill in us, all we at home and out on the mission field, the quaint prayer of John Knox.

"And bacause Thow hasts commanded us to pray one for another we do not onely make requeste, O Lord, for ourselves and theym that Thow hasts already called to the trew understandings of Thy Heavenly wyll, but for all people and nations of the world, who as they knowe by Thy wonderfull workes that Thow arte God over all, so they may be instructed by Thy Holy Spirite to believe in Thee their onely Saviour and Redeemer. But for as moche as they cannot believe except they heare, nor cannot heare but by preaching, and none can preache except they be sent, therefore, O Lord, rayse up faithful disturbers of Thy mysteries, who, setting aparte all worldely respectes, may bothe in theyr lyfe and doctrine onely seke Thy glorie",

I am,

Very sincerely yours,

September 10th, 1908.

The Rev. C. H. Bandy,

Fatehgarh, N. W. P., India.

My Dear Mr. Bandy:-

I fear that it has been a very long time since I have written to you. I findin my letter basket, yourletter of December 19th, with no mark on it indicating that it has been answered.

I hope that the work has gone forward hopefully since you last wrote, and that all your hopes about the Gangapar work may be more than realized. You must be having a happy time with such blessing resting on the work at Etawah.

Some time ago Mr. Ely sent me a copy of Mrs. Bandy's paper on "The Training of our Christian Women and our Responsibilities to them." Will you not thank her for this for me? I have read it through with greatest interest, and am putting it in my drawer of good things on mission policy and methods. I hope that you and Mrs. Bandy may live to spend a greatmany years in India, and I may live to correspond with you a great many years, and that before we get through a great many changes may come in our work. The two young men who are going out this year will be so much addition, and I hope we can get two or three more men next year. I do pray that the blessing which you and Henry Forman have had in your work may be duplicated all over the Mission. If we can show the Board that the Indian work has not stagnated, I am in hopes that we may be able to secure more

[illegible] Study, [illegible]

[illegible] a couple of missionaries.

I hope you manage to keep yourself master of your routine [illegible]ies. I suppose it is just as easy with you as it is with us here, [illegible] caught in the wheels of mechanical activity, or to be enslaved [illegible] we know it by the externals of our work.

I was reading the other morning coming in on the train from [illegible], a paper by Dr. Corbett of Chefoo, read before a Missionary [illegible] in Shantung, in which, speaking ofthe Apostles, he said:

[illegible] were deeply convinced that a definite work of stupendous import- [illegible] had been committed to them personally, andthey must not turn [illegible] to do what could be done by others. Do not missionaries need [illegible] ever vigilant lest much of their time will be consumed with [illegible] matters to the detriment of the main work of life?"

[illegible] king of the things which all of us who are engaged in the missi[illegible] [illegible]rk must be on our guard against, Dr. Corbett said:

"We must forever be on our guard against laziness. Is not this [illegible] which doth so easily beset our lives? Missionaries can command [illegible] time as perhaps few others can. There are no railroad appoint- [illegible], no bank or office hours requiring the utmost punctuality. The [illegible]ionary in his study may daily spend hours concentrating his whole [illegible] upon the study of the language, the meaning of God's Word, or [illegible] will best qualify him to do his Master's work, or he may [illegible] himself that his time was given him to spend pleasantly in [illegible]eation, or in dreaming, or hobby-riding and lounging, while sheep [illegible] wandering from the fold, and souls are perishing for want of imme- [illegible] care. Each one should daily make direct and special effort, [illegible] word and act, to lead souls to Christ, and help Christians to be [illegible] Chrsit-like."

One of the great questions which I suppose you face, as I know we face it here, is, how we can keep our life free from indolence or narrowness or mechanicalism, and rich in elements of love and in- [illegible]irations. An editorial in the Sunday School Times about two years ago, spoke of the difficulty andthe necessity of this very thing, of [illegible]ving the liberty andindependence of the spirit in the midst of

our work, and walking with God while we walk also amid the ordinary duties of every day. This was the paragraph with which the Times closed:-

"Let us all attend upon our inspirations. Let us not say that we have no time for them. For what can we better them? Drudgery must be done, and it has its blessings; but we need plenty of inspiration to make it amount to anything. No one will ever be grateful to us for surrendering our ideals and our visions. The common people do not want it; at the utmost whatthey want is only that we find means of making our ideals a little less abstract, that we keep on following them, but keep also at the organization of a gift which shall interpret them to men, and make them gradually intelligible. This may not be done at once, nor will a whole life time ever reach a stage when there is nothing for us to do in that line. But it is much to have one's whole activity and service overhung with inspirations, for there is nothing men find out more quickly than this, let our speech limp or cease as it may. This is what fettilizes common life, andmakes it significant; this is what allures men to what we do. For this, onemust pay the price by neglecting some things. There is danger of getting lost in the little."

I hope that you and Mrs. Bandy are both well, and that you have not had an unusually trying hot season.

Very cordially yours,

September 14th, 1900.

The Rev. Henry Forman,
Fatehgarh, N. W. P.,
India.

My Dear Mr. Forman:-

Mr. Hand is writing to the Treasurer o the Mission of the sailing on the 20th of this month, of the new missionaries for the Furrukhabad Mission. I write to you, as Secretary, in order that any instructions you might wish to send to them may await them at Bombay. You could send them in care of the Humes, to whom we will advise the new missionaries to go. Or, it may be that some one will be down to Bombay about the time of their arrival, and could meet them. We had been expecting that Mr. and Mrs. Griswold, and perhaps Mr. Ewing would be going out at this time, but they will go later.

Arrangements for the sailing of this party had been perfected before we learned of the postponement ofthe Mission meeting. At the time we understood the meeting was to be held the first week in November, I believe.

There go in this party, the Rev. Ray C. Smith and Mrs. Smith, Rev. S. M. Gillam and Dr. Margaret Norris for the Furrukhabad Mission., the Rev. A. B. Gould for the Lodiana Mission. Dr. Norris has been appointed with reference to the medical work at Allahabad. The assignment of the other missionaries is of course left to the Missions.

I hope you will have received before this, my note cor-

Mr. Forman, 2.

recting the mistake in the Mission letter, which gave two of the new missionaries to Lodiana and only one to Furrukhabad.

I am writing to the Secretary of the Lodiana Mission, telling him that in case we have made a mistake in assigning a missionary to them, under the impression that they wanted a man when they did not, we should hope that they would transfer Mr. Gould to the Furrukhabad Mission.

The question of the orphanages will probably come up at the meeting of the Board on Monday next. The letter signed by John's Committee arrived yesterday.

Very cordially yours,

September 25th, 1900.

Mrs. Mary Warren,
102 Ferry Street,
Schenectady, N. Y.

My Dear Mrs.Warren:-

I hope you are having a pleasant summer. I have thought very many times of you, and regretted that I have not been in Schenectady where I could come and call on you. We have no recent letters from Mr. Woodside. Have you heard from him lately as to how everything is going in Gwalior?

The famine seems to be subsiding now in the country, but our Missions are burdened with the sense of responsibility for the large number of orphans who are to be cared for. A good deal of money is coming in for them, but the attention of the Christian Churhc is fixed now rather upon China.

With kind regards.

Very cordially yours,

September 27th, 900.

To the Furrukhabad Mission.

My Dear Friends:-

The letter of the Mission's Committee with reference to the establishment of a Boys' Orphanage, has been received, together with a number of personal letters from members of the Mission, treating on this subject. The question was brought before the Board at its meeting on Monday, in connection with the whole problem of the care of the famine children in India, and the following action was taken:-

The question of the care of the orphan children thrown upon the India Missions by the recent famine, was considered in connection with certain requests from the Missions, and it was voted (1) To appropriate from such of the famine funds now in hand as are available for such purpose, the sum of 1000 Rupees to the Lodiana Mission for the employment at Saharanpur, of an English mechanic in the industrial orphanage; (2) That an appropriation of $1000. gold, from the famine funds available for such purpose, be made to the Furrukhabad Mission, for the establishment of a boys' orphanage; (3) That the Western India Mission be authorized to care for the orphans dependent upon it as far as possible in the homes of the village people, either native Christians or others, and otherwise to care for them in such an institution as the Mission may deem best, it being understood, however, that all present expense is to be met within the limits of money already forwarded to the Mission; (4) That in taking these actions, the Board is unable to lay aside all misgivings as to the large development of this form of work, but must recognize the present necessities, not to speak of this opportunity to train for Christian usefulness the lives of those committed to the care of the Missions; (5) That the Board cannot pledge itself, in view of the insufficiency of its present income to meet the demands of the existing work, to withdraw from other Missions the funds necessary for the support of these famine children, but will, of course, apply strictly to this purpose, all funds that may be contributed especially for it.

Furrukhabad Mission, 2.

I presume that at the meeting of the Mission in December, the question of the location of the Orphanage will be determined. We are receiving not a little money, in sums of $15., which is to be devoted to the care of orphans; and I think that a large part of the money that has already been given to use for famine relief, was sent in in response to appeals in behalf of the needs of the children, and I am sure that very much more than has been donated to this purpose thus far, would have been available for this use if there had not been more immediate and urgent need for it in practical direct relief of the starving.

I hope you will keep us fully informed of the Mission's plans with reference to this work, and that you will also report how many children have been taken by the Mission or by individual members of it, what disposition has been made of them and of the funds that have been sent to you on account of famine relief.

We had a little farewell meeting on September 19th for the new missionaries who sailed for India on the 20th. Mr. Gillam had already gone ahead to Europe, and Mr. Gould, Mr. and Mrs. Smith and Dr. Margaret Norris sailed on the 20th. Dr. Norris was appointed only a few weeks before she left, and I wrote at once to Dr. Caldwell, at Allahabad, and I think also to Mr. Forman as Mission Secretary, telling of her appointment. With reference to the work at Allahabad, for which the Mission has been so desirous of having someone sent out this year, I think you will find Dr. Norris admirable fitted for this work. We were greatly pleased with her testimonials and with her. Her entire support has been provided by one of the ladies of [illegible]

Furrukhabad Mission, 3.
Women's
York Board.

Regarding a mistake in one of my letters to the Mission I have already written to Mr. Forman, and to the Lodiana Mission. I refer to the error in statement that Mr. Gould and Mr. Gillam had both been assigned to Lodiana. Only Mr. Gould was sent to Lodiana, and I have written both to the Mission Secretary and to the Mission urging them to transfer Mr. Gould to the Furrukhabad Mission in case there is any feeling in the Mission that a new man was not urgently needed at this time. We certainly had been given to understand that the Mission wanted reinforcements, or Mr. Gould would never have been assigned to the Lodiana Mission, but would have been added at the beginning to those assigned to Furrukhabad. All the arrangements for the steamer passage right through to India had been made for the new missionaries, on the supposition that the Mission meeting was to be held in November. When we learned that it had been postponed to December, it seemed undesirable to change the arrangements that had been made, and the new missionaries were desirous to go on to their fields.

Mr. John Forman has written in a letter just received, with reference to the omission in the estimates for the girls school in Furrukhabad City and for the Rukka girls' school. I wrote some time ago to Mr. Henry Forman regarding these omissions, explaining that even if these items had been included, the total for the Furrukhabad Mission would not have been affected. That amount was determined not so much on the basis of requests from the various Missions, which of course were not made on uniform principles, but on the basis of

Furrukhabad Mission, 4.

that had been granted to the Missions the previous year, plus the six per cent. increase. The Board has not been able as yet to add any supplementary appropriations, either special or general, but I still hope that it may be able to do so. If this is done, it will perhaps relieve the pressure in such cases as this at Fatehgarh. The receipts from the churches have run behind a trifle, but those from legacies are ahead, and perhaps the next financial statement may show a special increase to warrant the Board in making some slight supplementary grants. On the other hand, there have been many emergency expenditures in China. Much property has been destroyed, the missionaries have had to leave their Stations, and board in Japan or Chinese ports has been expensive. It is possible that in time the government may demand an indemnity to cover the expenses of the restoration of destroyed property and other extraordinary outlay necessitated by the disturbances; but this is problematical; and if even such demands are made by the government, it will probably be a long time before any money is paid.

Our hearts are burdened with the woeful tidings from China. Our Church has not suffered as some have, but we have our own sorrow in the obliteration of the Station at Paotingfu, and the massacre of five missionaries and four little children; - Dr. George Yardley Taylor, the Rev. and Mrs. Frank E. Simcox and three children, and Dr. Cortland Van Rensselaer Hodge and Mrs. Hodge and one child. We do not allow ourselves to think of the details of their death, regarding which we are glad to be ignorant, and I find that I have to refrain

my imagination from picturing the suffering and death of the missionaries, all of whom were personal friends. Fortunately, five of the missionaries and several children, who regularly belonged to the Station, were away for the summer. Dr. Hodge was the son of Dr. Edward Hodge, of the Board of Education, and Dr. Taylor had grown up in Dr. Hodge's church when he was pastor at Burlington. This massacre will take it's place beside the massacre at Cawnpore, and we must believe that the lives that have been thus gladly laid down in Christ's service, will constitute as did those sacrificed lives on the parade ground of Cawnpore, a call to the Church that shall warm her heart with new love to Him who died for her and of those for whom her children have died. Fearing that this is the last letter that gets off to you before the Annual Meeting of the Mission, I want to send now the hope and prayer that both the meetings of the Synod and the meeting of the Mission may be times of great blessing, and that they may be the beginning of a year of unexampled progress and growth in the work.

With cordial regards to all.

Very sincerely yours,

September 27th, 1900.

The Rev. A. G. McGaw,
Etawah,
N. W. P., India.

My Dear McGaw:-

I enclose herewith a copy of the Mission letter, which will contain news that will be of interest to you.

It contains an answer to your earnest letters regarding the need of an Orphanage. But I must send just a word of acknowledgment in addition to this Mission letter, to thank you for your two postal cards of June 7th and 28th, and your letters of July 19th and August 14th. I received the picture of your boys, and was very much interested in it.

I agree with you that this Orphanage should be industrial. The Lodiana Mission is recasting the work of the Saharanpur Orphanage, and is calling to call it "The Industrial Orphanage." The whole question of the location and character of the work, I suppose, will be considered at the Mission Meeting. I am sure the Mission will put in on a sensible basis from the beginning. I hope if industries are taken up, they will be such industries as are really useful to boys when they go out into the world. It is an easy thing to launch an industrial school on a grade just as ill-adapted to the necessities of the situation as some other Mission schools are.

Thank you very much for your kind words regarding the possibility of my coming out to India this year. I gave up the idea long

ago, seeing that it would not be practicable at this time. Dr.Brown is to start some time in the winter on a visit to the Missions, and I couldnot possibly have gone away this fall. I hope that some time in the future I may be able to come out to India for the winter, or at any rate for the fall.

I am glad to note in your letter of August 14th, that some of the members of the Mission are getting aroused to the importance of sending more information here. One of our best missionaries from China, Mr. Laughlin, told me the other day at lunch, that that was one of the lessons he had learned at home, and that he was going back to China with the intention of writing home more frequently and fully than he had done before. Of course just at present everybody wants to know about China, but there is no reason why we should not carry on a propaganda of missionary education here such as we have never known before. Mr. Abbott of the American Board Mission in Bombay, learned a lesson of this same sort when he was home. He was trying to work up the famine interest here, but was simply blocked because the missionaries did not write; and he said he was going back to India with a fresh idea ~~as~~ what could be done in the newspapers here, and of what was not being done simply because missionaries either did not know the possibilities, or neglected to take advantage of them. Why we could use dozens of letters every week if they were of the right sort. The secular newspapers are eager to have anything that is newsy, and the religious papers are even more eager to have missionary letters of the right kind, to have details enough in them, but not too

much, and that put the life of people on the other side of the world before the people on this side, in a way that will interest them.

No, I am sorry to say there is no way in which you can get copies of the speeches of Mr. Van Norden, of which I wrote in one of my letters. The next time you come home he will be delighted to talk with you, for he is a very frank, open sort of man, as candid as can bem but of very strong opinions and very out-spoken in expressing them.

I was very much interested in a statement in your last letter regarding the smaller number of native workers that your Mission has now, compared with what it had twenty-five years or so ago. In this matter, however, somebody has misinformed you. We have had a full table drawn up for all of our Missions, showing many facts regarding their growth and development, and if I can get time I want to write a letter to the Mission in time for the Mission meeting, on the subject of the general development of our work over the long reach of years. It may interest you to know, however, that there are now employed in the Furrukhabad Mission, 2 1/2 times as many native helpers as ten years ago, so far as my table of statistics indicates. And 50 % more than twenty years ago. Ten years ago you had an average of two native helpers to every missionari, including the wives among the missionaries. Now you have three to every missionary, the same number twenty years ago. On the other hand, your native workers do not have the same burden of responsibility and care of native Christians now that they used to have. In 1880, you had one native worker to five native

Christians, and in 1890 you had one to nine; this year you have one to four. So far as money is concerned, you have more money to spend for each missionary now than in either 1880 or 1890. But I must not go into this subject now. I only allude to it to correct your misapprehension.

I think with you that the difficulty is not in the want of money or in the want of workers. It is in systematic direction, of the spirit of initiation and aggression and life. No larger appropriations now more native workers will remedy that.

Yes, I have seen of course Dr. Kateer's criticism of Dr. Nevius's book. I believe that Dr. Underwood of Korea, is thinking of writing a reply to Dr. Kateer. The simple fact is that the Missionary Society of Uganda and our Society in Korea have demonstrated the practicability of the very methods which Dr. Kateer theoretically annihilates. If those methods are practicable among the Africans and the Koreans, people whom the Chinese agree in regarding as inferior to the Chinese, why should they not be practicable in China, where the people have more wealth, poor as they are, and more intelligence?

With kindest regards.

Very sincerely yours,

September 27th, 900.

The Rev. C. A. R. Janvier,

Allahabad, India.

My Dear Janvier:-

In sending you the accompanying Mission letter, I must write to acknowledge the receipt of your good letter of August 23rd, on the subject of the Orphanages. I think probably that the form in which the matter is put in the Board action will meet many of the objections which you have raised. As a simple matter of fact, we are getting a good deal of money here even in spite of ourselves, for this specific purpose. The Christian Herald of course is largely an advertising scheme, and is pressing this matter indefatigably, and a great many people are writing to us, saying that they would rather send the money to us, but that if that cannot be done, they will give it to the Christian Herald.

I sympathize with your general feeling of conservatism in the matter. I am jealous of everything that has a tendency to become merely secondary and accessory. I believe in sticking to the old direct straight-ahead vital ways. But these orphans are thrown on us, and they do present an opportunity for the right kind of men to do a great deal of work with them. When Mr. Abbott of Bombay, who was here most of the past year, first talked with me about this matter of the Missions caring for the orphans, I told him that there were some missionaries who had a genius for it, and others who simply were

incable of doing it as it ought to be done. You know how such institutions degenerate into mere institutions, developing a machine product with no independent personality or strength of character or independence in it. I hope the Mission will take the thing up with a strong hand, and that it will not be allowed to drift into some sterilized rut, under someone who has not spirit of contagious influence or power of personal impression.

A letter just received from Dr. Alexander this morning, tells of the laying of the corner stone of the church.

I am sorry that Mrs. Janvier and Ernest were troubled with malaria, and hope they got rid of it at Landour, and that you had a good rest yourself.

I enclose a little leaflet that will give you a taste of an immense amount of discussion that is going on now here, over the question of the missionaries in China.

With warm regards.

Very sincerely yours,

September 27th, 1900.

The Rev. J. M. Alexander, D. D.,
Fatehpur,
N. W. P., India.

My Dear Dr. Alexander:-

In sending you the enclosed Mission letter I must add just a personal word. It has been a long time since I have written to you. Indeed, I think I have never acknowledged directly the receipt of your note of May 17th. We all regretted greatly to learn of your daughter's sickness, and hope that she is very much better now, and tha the rest of the summer was a great help to her and Mrs. Alexander and also to yourself; and that you are all very well now, and are beginning the new work of the year with encouraged hearts.

With kind regards to all.

Very cordially yours,

September 28th, 1900.

The Rev. Thomas Tracy,
Mainpuria,
N. W. P., India.

My Dear Mr. Tracy:-

It has been a long time I fear since I have written a personal note to you or to Mrs. Tracy. I can scarcely believe that so manymonths have passed since your letters came. Mrs. Bailie, to whom Mrs. Tracy referred to pleasantly in her letter, was delighted to hear from her, and I sent to her that part of Mrs. Tracy's letter in which she spoke of having felt so grateful to her for the h help she tried to give to Mrs. Waring in Pittsburgh some years ago, in a time of special sorrow.

I hope that you and Mrs. Tracy are very well, and that you have had a pleasant summer. I hear in various letters of the exceedingly heavy rains that are now visiting north India, and I hope that they have broken the famine effectively, and have fallen all over the district that was affected.

It is nice to hear the good words about your daughter, and her acquisition of the language. I wrote to your son some time ago, addressing the letter in care of McCormick Seminary, because I did no t have his address; but have not heard from him, nor has my letter been returned. I asked him whether he felt thathis health was now such that the doctor would be willing to approve of his going to India this year. I am writing to him now, to the address in Earlville, Ills.,

given in the General Assembly Minutes. I think he must have received my letter, or it surely would have come back. You will remember that last year the difficulty in the way was the opinion of Dr. Henkenberger of Chicago, that it would be better for him to delay in this country for a while.

If he could go out this year, and Mr. Gould should be relinquished by the Lodiana Mission, it would provide you with a very substantial addition to your force.

I hope that you will not follow my very bad example in the matter of correspondence. I will promise to try to do better in the future, and I hope that you and Mrs. Tracy will find time to write often and fully. One of our best missionaries, Mr. Laughlin from China, told me the other day at lunch, that that was one of the lessons he had learned at home, and that he was going back to China with the intention of writing home more frequently and fully than he had done before. Of course just at present everybody wants to know about China, but there is no reason why we should not carry on a propaganda of missionary education here such as have never known before. Mr. Abbott of the American Board Mission in Bombay, learned a lesson of this sort when he was home. He was trying to work up the famine interest here, but was simply blocked because the missionaries did not write; and he said he was going back to India with a fresh idea of what could be done in the newspapers here, and of what was not done simply because missionaries either did not know the possibilities, or neglected to take advantage of them. Why we could use dozens of let-

ters every week if they were of the right sort. The secular papers are eager to have anything that is newsy, andthe religious papers are even more eager to have missionary letters of the right kind, to have details enough in them, but not too much, and that puts the life of people on the other side of the world before the people on this side, in a way that will interest them.

I have been studying lately the facts of the growth of our work in many Missions, and I hope some time to be able to write to the Mission on the subject, giving the results of the investigations that I have had made. It may interest you to know, however, that there are now employed in the Furrukhabad Mission, 2 1/2 times as many native helpers as ten years ago, so far as my table of statistics indicates. And 50 % more than twenty years ago. Ten years ago you had an average of two native helpers to every missionary, including the wives o among the missionaries. Now you have three to every missionary, the same number as twenty years ago. On the other hand, your native workers do not have the same burden of responsibility and care of native Christians now that they used to have. In 1880 you had one native worker to five native Christians, and in 1890 you had one to nine; this year you have one to four. So far as money is concerned, you have more money to spend for each missionary now than either in 1880 or 1890. But I must not go into this subject now.

I trust that the district work may develop very hopefully this fall, and that there may be a large number of men and women who will wish to come into the Christian Church.

With kindest regards to you both,

Very cordially yours,

Oct. 8, 1900.

The Rev. James P. Ely,
Witherspoon Building,
Philadelphia, Pa.

My dear Mr. Ely:

You will be interested in the following actions with reference to orphanages in India.

"The question of the orphan children thrown upon the India Missions by the recent famine, was considered in connection with various requests from the Mission, and it was voted (1) To appropriate from such of the famine funds now in hand as are available for such purpose, the sum of 1000 Rupees to the Lodiana Mission for the employment at Saharanpur of an English mechanic in the industrial orphanage; (2) That an appropriation of $1000, gold, from the famine funds available for such purpose, be made to the Furrukhabad Mission, for the establishment of a boys' orphanage; (3) That the Western India Mission be authorized to care for the orphans dependent upon it as far as possible in the homes of the village people, native Christians or others, and otherwise to care for them in such an institution as the Mission may deem best, it being understood, howeverm that all present expense is to be met within the limits of money already forwarded to the Mission; (4) That in taking these actions , the Board is unable to lay aside all misgivings as to the large development of this form of work, but must recognize the present necessities, not to speak of this opportunity to train for Christian usefulness the lives of those committed to the care of the Missions; (5) That the Board cannot pledge itself, in view of the insufficiency of its present income to meet the demands of the existing work, to withdraw from other Missions the funds necessary for the support of these famine orphans, but will, of course, apply strictly to this purpose all funds that may be contributed especially for it".

You have probably heard from the Mission as to their discussion of the question and the points that Janvier raised on the subject.

I hope that you are well and that your own work is moving forward in Philadelphia.

Sincerely yours,

Oct. 8, 1900.

Mrs. Mary Warren,
17 Nott St. cor. Forest Ave.,
Schenectady, N. Y.

My dear Mrs. Warren:

It was a great pleasure to receive on Saturday your letter of October 5th. I am glad that you see the humorous side of so much of life and that of the United States, and am sure that you are getting refreshment from it.

I have looked up the letter from Colonel Robertson of which you speak. I saw it and read it at the time and find that on January 28th, 1896 I wrote to you in Dr. Gillespie's behalf and enclosed the original of Colonel Robertson's letter. We have a copy here accordingly, but the original was sent back to you. I can send you a copy of the letter if you wish it.

I am enclosing several little leaflets about the missionaries and their work in China, which I am sure will interest you. We expect to publish another one soon, telling of the heroism and endurance of the native Christians.

With kind regards,

Very sincerely yours,

October 18th, 1900.

To the Furrukhabad Mission.

My Dear Friends:-

At a meeting of the Board yesterday, the following action was taken in answer to Mr. Henry Forman's letter of August 31st:

In reply to the request of the Farrukhabad Mission for permission to use the money earned by the Fatehgarh missionaries by chaplaincy work among the British troops, forhouses for teachers and preachers in the villages in the Fatehgarh and Etah Districts, it was voted to appropriate therefor a sum not to exceed 1500 Rupees, provided the money earned by the chaplaincy work amounts to so much, this being regarded as a special appropriation, andthe money earned by the chaplaincy work to be turned into the treasury of the Board, in accordance with Manual paragraph 29.

Mr. Forman did not state in his letter, the exact amount that would be received for the chaplaincy work, nor the exact amount that would be required for buildings, although it was evident from his letter than more would be required than the 800 Rupees for four preachers' houses asked for in the estim ates approved at the last annual meeting. I think the above action, however, provides for all that is asked for. Of course the amount appropriated by the Board is not intended to exceed the amount received in the chaplainay work, nor to exceed the 1500 Rupees even if the chaplaincy work should yield more than that.

You will have received several weeks before this reaches you my letter of September 27th with reference to the famine orphans. I have to say now, in addition to what I wrote then, that quite a lit-

Furrukhabad Mission, 2.

The money is coming in for this purpose. Many people who have seen the appeals in the Assembly Herald prefer to send their money through our own Board to our own missionaries. We shall probably receive somehundreds of dollars, perhaps some thousands, for this purpose. In order to take care of the matter properly, we shall need the information for which I asked in my last letter, namely, as to the number of famine orphans taken under the care of the Mission, their location and condition, the plans of the Mission with reference to them, and any other points, including the prospective expenses. One drawback to work of this sort is the desire on the part of the donors at home to know definitely as to the expenditure of their money. The promises made by the Christian Herald, the possibility of whose fulfillment I can scarcely understand, encourage givers all the more to desire such detailed information. We shall try to save you all we can in this regard, but I fear it will be only one of the added burdens of this special work that those who have charge of it will have to be willing to undertake a little extra correspondence if the funds are to be secured.

Thus far we have in hand for this special India Famine Orphan Fund which has been opened, only a few hundred dollars. Of this, $150. has been sent by Mr. Edward B. Sturgis, of Scranton, Penna. Mr. Sturgis is a devoted Christian man, and the following letters from him will indicate his purposes in the matter of contributions to this object.

In response to yours of 15th inst., I enclose check for $150. for 6 mos. support of 20 Indian Famine children. May I ask that the

Furrukhabad Mission, 3.

person in charge of this fund will write me each six months, should I not send check promptly? While I assure nothing beyond this year, I hope to continue until these children are old enough to do work for Christ of some kind. It not too much to ask, I wouldlike the names of my wards (in due time), and a kodak of the group of twenty (for which I will pay if necessary). Should we get well started, I hope to at least double my family as soon as I hear from these.

If it will not leave too much uncertainty as to the future, I wouldlike to send you monthly, $125. for the support of 100 Indian Famine orphans (including the $10. paid for six months). This subscription to be continued at my own pleasure and ability only, and with no pledge as to its continuance after one year. Should I stop, it will, it seems to me, be easier then than now to carry on the work, or for the 100 to care for themselves; - but as to that you must judge. I would like about half girls and one-half boys, with the names, residence, and a photograph if possible, of the cluster, or clusters, so I can , for once, see my "Century." Also a report twice a year of progress, etc. If this is acceptable please apply the $150. already sent to expenses to Nov. 1st, at which time I will commence sending monthly $125. to be continued as God shall seem to direct, but with no pledge whatever except for one year. In replying kindly quote these provisions, so it can be kept for future reference. Any public(published) acknowledgments to be only, "For His Sake, Scranton, Pa."

The money that Mr. Sturgis is giving it seems to us will be best divided equally between Lodiana and Furrukhabad Missions. It will support for a year 50 orphans in each Mission. An earlier letter of Mr. Sturgis's indicated that he wishes to have ten of his orphans in the Saranhapur and ten in the Hoshyarpore orphanages if possible. He expresses no preference in the case of the Furrukhabad Mission. Will you please note the request in his letter which I quote, regarding names, and a kodak picture? I think it would behelpful if the various missionaries under whose care orphans supported by Mr. Sturgis may be, could write directly to him. Or, if you wish, it might help us also to keep in touch with this work and to aid you in it, if you would send your letters to me, and I could forward them to Mr. Sturgis.

Furrukhabad Mission, 6.

The Western India Mission has written, asking whether the Mission is at liberty to receive funds from the Christian Herald, toward the support of these orphans, and also from the Americo-Indian famine fund toward their industrial education, and we are answering both of these questions in the affirmative. I do not believe that anybody can spend these monies any better than our own missionaries can, andthey ought to accept for these purposes whatever is offered, and in their judgment it would be wise for them to take.

I think you will be interested in an interview published in the Church Economist for September 1900, in which the Rev. F. B. Meyer is credited in quotation marks with the following extracts of opinion:

It might be the very best thing for China, and India as well, if all the American and European missionaries would have to clear out. I have had no personal experience of observation in China, but I have in India. The one thing lacking in the life of the Indian Christians is independence. They lean on the foreign missionaries. If the missionaries went, two things would happen: 1. The 'rice Christians' would drop off. 2. Those on whom real growth must depend would be compelled to take a determined stand, and through them the Holy Ghost would probably produce a native Christian Church that would prove the one organization for the evangelization of India. I doubt if India can be evangelized by present methods. Both American (to an extent) and English missionaries stand as the representatives of a conquering race, to whom the weak cringe or depend for support, and from whom the self-reliant stand aloof. As in the case of Madagascar the awful persecution in the sixties proved the means of developing a strong Madagascar Church, so persecutions in China incident to the upheaval may well prove under God the development of a strong Chinese Church. In China the Gospel is not indigenous now. I think the time is ready for withdrawal of the foreigners. The early Christian Church had not so long a time of probation before its leaders were given up to martyrdom, but yet the Church stood. It will stand in China, the more so that the Chinese have the Scriptures. For that matter, my judgment is that the principle holds good in China than in India, and from my own knowledge I [illegible] that the American and European missionaries will have to leave India beforethe work there becomes truly [illegible] The Chinese make superb preachers, and are excellent [illegible] times. Of course [illegible] Europeans and Americans would leave the prop-

erty there for native use. In this whole matter I am only trying to interpret what I think to be the course of God's providence. Christendom has never had a chance to know the splendid stuff of which native Christians in China are made. Withdraw the foreign Christian workers and I believe we shall soon force the Church in both countries to become indigenous and independent, and see it prosper as it can never prosper under present conditions."

Of course, in these remarks, Mr. Meyer shows how slight an understanding of the situation he has, and there is not the least likelihood that his opinion will carry any weight or exert any influence with missionary organizations. But it is indicative of a certain sort of opinion which is found here and there in the Church; and to come from Mr. Meyer, who has been in India, and to whom the Church would credit some authority, is very significant. It will illustrate some of the sentiment at home that has to be met by the advocates of Missions with a sort of missionary argument that wasnot thought of or deemed necessary a few years ago.

Of course the grain of truth in the bushel of chaff in Mr. Meyer's interview, is the grain of truth after which we are all seeking. Everything that we can do to exalt the idea of the native Church possessing genuine life and independence, will go far to counteract the value of such injudicious declarations as these.

I hope that you may have a blessed Mission Meeting, and that God's Spirit may make the work of the coming winter fruitful and effective beyond all our prayers.

I trust that Mr. and Mrs. Smith and Dr. Morris and Mr. Gillam who will have reached you long before this letter reaches you, may have had a pleasant voyage, andthat they may be kept always in peace of heart and strength of body for the loving service of our Saviour.

Furrukhabad Mission, 6.

With kind regards to all.

Your sincere friend,

[illegible]

October 19th, 1900.

a little note along with is
ly for your great kindness in
of India. It will be extremely
est map I have seen of your part
e you for sending it.
e good tidings that
may interfere with the good
look forward.
Holcomb are quite well, and
ment during the Summer.
both.
, yours,

[illegible] Rev. Henry Forman,
[illegible] Rev. Thomas Tracy,
[illegible], N. W. P., India.

[illegible] Forman:-

I enclose herewi[illegible] [illegible] request of your no[illegible] [illegible] chaplaincy receipts, is consid[illegible] [illegible] orphanage work, both in this let[illegible] [illegible]

I note what you say about the [illegible] [illegible] With reference to the latter, it occurs to me [illegible] [illegible] with reference to the [illegible] [illegible] here. She has proceeded [illegible] [illegible] have done the same; [illegible] [illegible] the past year with missionaries [illegible] [illegible] the wisdom of my at least inquiri[illegible] [illegible] point. You can bring it [illegible] [illegible] think best.

With reference to the new men, [illegible] prospect [illegible] Mission losing Mr. Ewing, [illegible] [illegible] to [illegible] up [illegible] Gould. Campbell [illegible] [illegible] up a sort of general Bible work in [illegible] [illegible] of the impr[illegible] [illegible] encouragement of [illegible] [illegible] Summer Bible [illegible]

[illegible] segnate to this. [illegible]

[illegible] point we took up in my letter [illegible] ly [illegible] ms to the Board's action in opening [illegible] an, and in sending out [illegible] Mr. Mateer of China, severely criticised [illegible] the last General Assembly, [illegible] [illegible] passed condemning the course of the Board, [illegible] from the Indiana Mission expressing [illegible]

[illegible] letters are dated at Utah. Shall I [illegible] [illegible] Utah?

[illegible] ing to you in care of Mr. Tracy, in [illegible] you before the Mission Meeting is closed, [illegible] Mission Meeting being held at a later date, [illegible]

[illegible] that Mrs. Forman has been so slow in [illegible] hope that the time in Kashmir may quite [illegible] has not done so, that the coming [illegible] result.

[illegible] gratification in the fact that the [illegible] an as Dr. Parker Bishop in North India, [illegible] him, and to see his spirit.

Sincerely yours,

October 19th, 1900.

Mrs. Mary Warren,
17 Nott Street corner Forest Avenue,
Schenectady, N. Y.

MyDear Mrs. Warren:-

I am sorry that my letter returning Colonel Robertson's letter, never reached you. I enclose a copy of the letter, thinking that you may wish it; and in any event that is the best that can be done now, if the original is lost. I did not know that your mails even in the native State in India, were so unreliable as to make possible the loss of so many letters as you say have gone astray since 1886.

I hope that the cool weather is grateful to you, and that you and Eddie are both well.

Very sincerely yours,

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Since writing to you last I have received two [illegible] from you dated July [illegible] August 5th, the former [illegible]. The latter from [illegible] [illegible] much interested in what you said regarding the [illegible] [illegible] and [illegible] be interested to know what the final arrangements are. I confess [illegible] little feeling of regret at the idea of your withdrawing. It has always been a satisfaction to think of [illegible] studying [illegible] the [illegible] as being under your influence. [illegible] always [illegible] it a pleasure to be associated with you, even in this distant way and we have always rejoiced in the thought of the close relationship to you of the young men who were being trained to become [illegible] in the native church.

I have thought a good deal of late on this subject of the native church in India, on its growth and on the possibility of its attainment to a larger measure of genuine independence. I do not mean so much self-support, although that of course is desirable, but real independence of spirit, resourcefulness, aggressiveness in work and dignity. In some fields which I know, the native church is heavily over-shadowed by the Mission and sooner or later detention and friction are sure to arise. I have seen instances of the attempt to escape this by proposing to take over into the Mission, or to

lay some of the functions and duties of the Mission upon the pre-eminent men in the native church instead of pursuing the other course, dignifying the native church in itself and making leadership of the church a nobler thing than even a membership in the Mission. What ways are there by which the native church in India can be filled with more real life and the positions of leadership in it be filled by native men of real power? I have talked with some India missionaries even who have seen the field, as to the way to satisfy the best men among the native preachers was to give them some kind of standing in the Mission. I have not been able as yet to see the wisdom of this course. It seems to me to be cheapening the native church. Some larger measure of control of foreign funds can never be as worthy an object of ambition as a larger control of Hindoo hearts - a closer identity with a true national church. I have never had much sympathy with those who want to keep Mission and Church sharply apart for the sake of exalting the Mission and giving it dominance over the Church. It has always seemed to me that they should be kept sharply apart for the sake of exalting the native church and securing for it that pre-eminence, authority and power before which it is our highest ideal that Missions, as foreign agencies should sink away into needier fields in the regions beyond. Did I ever send you copies of some Reports which I presented to the Board after coming back from visiting the Missions, in at least one of which a Report on Japan I had to write the history of a most interesting development of the principles governing the relations of a Mission and a native church?

I judge from your letter of August 30th that perhaps we have had some slightly different idea of the work in behalf of Mohammedans

which Dr. Wherry might be set aside for from that entertained by others. We had not supposed that Dr. Wherry was to give himself wholly to literary work for Mohammedans. Our thought was for a larger measure of evangelistic work and personal dealing with them would be included. Neither did the action of the Board proceed on any thought that the Mohammedans had been neglected by the missionaries. Indeed, we have made a great deal of the splendid work that has been done in the Punjab among Mohammedans. At the same time, I think there is room for a good deal more. My friend Dr. Sailer expressed surprise when he came home on the difficulty he had in finding missionaries who were well posted on the Mohammadan work. A great many to whom he went for information referred him to others saying that their work was general or among the Hindoos. Would there not be room for a man to give practically all of his time, not perhaps so much to writing but to definite aggressive effort by correspondence and conversation and in public meetings to reaching the Mohammedans, this in addition to all that we are doing already.

I hope that you will like the new missionaries, who by this time will have reached Allahabad. I think they are good young people and that their hearts are right. We shall be interested to learn of the stations to which they are assigned.

While I was away in the summer, your article regarding the plague riots of Cawnpore was received and Dr. Halsey at once made use of it, I believe in the Observer. I kept the original copy for my files. I hope you can now and then find time to write such articles. People will be sure to read them and they will do good.

I find among my letters, in addition to those that I have acknowledged, your note of last December 7th to Mrs. Fry. It was

The Rev. [illegible]

[illegible]

November 24th, 1900.

The Rev. James B. Ely,
218 Witherspoon Building,
Philadelphia, Pa.

My Dear James:-

I shall be here on Tuesday, and very glad to see you.

Very sincerely yours,

[illegible]

The Rev. James B. Ely,
218 Witherspoon Building,
Philadelphia, Pa.

My Dear James:-

I shall not be able to be present [illegible] called by Mr. Hall, for Monday afternoon. I wanted to [illegible] out of the question. I have to be busy here at the [illegible] meeting that afternoon, and must leave at once for a meeting in [illegible] in the evening, and then for a series of meetings lasting for a week, in Pennsylvania.

Very cordially yours,

January 15th, 1921.

The Rev. W. F. Johnson, D. D.,
1306 South Broad Street,
Philadelphia, Penna.

My Dear Dr. Johnson:--

I hope that you are having a pleasant and restful visit at home, and that our rather mild weather is not too devoid of tonic exhilaration.

You have doubtless heard from the Mission since the annual meeting. One of the chief items of interest at the meeting was the encouraging report of the Mission at Etah, where the Mission asked for the establishment of a regular Station. At the meeting of the Board on Monday, this request was cordially accepted and acceded to, and the appropriations asked by the Mission were made, even in advance of the budget for the new year. There have been some blessed experiences in the Western India Mission also, two of our churches having each received during the past two months, almost as many communicants as nearly all the other churches in the Western India Mission previously embraced.

You have no doubt heard of Mr. Arthur Ewing's decision not to accept the call of the Y. M. C. A. The Furrukhabad Mission has asked for his location at Allahabad, and I think this would accord with Mr. Ewing's own desire. The Board has cordially approved of this transfer if it meets with the approval of the Ludiana Mission.

I hope that you get good reports from India in your

Dr. [illegible], [illegible],

[illegible],

With best wishes for the New Year.

Very sincerely yours,

January 22nd, 1901.

The Rev. Ray C. Smith,
Allahabad,
N. W. P., India.

My Dear Mr. Smith.-

You have put me under great obligations by your faithfulness in writing so often and so helpfully regarding your trip to India, and your welcome on the field. I have now before me three letters, September 28th, from Paris, October 12th, from the Steamship Sahsberg, and November 27th, from Allahabad. I am glad you had such a pleasant trip, with plenty of little experiences which did not do any harm, and which helped to introduce you cordially to the antipodal ways of India.

I could picture to myself very distinctly your arrival at the Allahabad Station. Mrs. Speer and I did not get there at such an unearthly hour, but we, too, found a good delegation down to meet us. I can reproduce thainside of the Station now, and the outside, too, and the ride through the streets to the Janviers' house. I know exactly how you and Mrs. Smith were welcomed. It must have been a great pleasure to you to have reached there in time for the Jubilee meeting, for the acquaintance that it gave you with all the members of the Mission, and for the view you got of the general scope of the work.

I hope that you haven't had any second touch of fever, and that Mrs. Smith and Mr. Morris have both been quite well. You must

Mr. Smith, 2.

be careful about yourself. Do not be over-energetic at first. At the same time, if you have to go slowly do not forget that there is a faster way to go even though you do not make any trial of it. I was talking with Mr. Barrett, the other day, who was formerly United States Minister in Siam. I asked him how he had stood the climate in Bangkok. He said very well, that he had avoided the two great mistakes made in the East, one by the merchants and civilians and military people, the other by the missionaries. He did not kill himself with whisky and soda, and he didn't neglect proper exercise. I have no fear of any evil consequences coming to you through your falling into the former habit, but I do hope that you will be watchful on the second point. You ought to live a long, long time in India, and to do so you must be careful of yourself. And while you work with all your might, work also with wisdom and prudence, being willing to subject yourself to all these apparently trivial precautions, which after all are not trivial. Only a little while ago one of our missionaries came home from Southern India on account of his eyes, and he told me that the trouble had began one day when he got up from his work, and went out into the sun without putting on sun glasses.

I gave Mr. Hand your order for a subscription to "The Popular Science Monthly, and hope you will receive it in due time.

How does the language go with you and Mrs. Smith? I hope that you will make it your aim to get it thoroughly, and to that end will go out among the people so as to learn both the language and them. Where so many people speak English, as in India, there is a temptation not to master the language as it is necessary to master it in a land

Mr. Smith, 3.

where one is not understood unless he knows it. I think you will be interested in an extract from a letter of Mr. Robert Fitch's, who went out to Ningpo three years ago, and who is making phenomenal progress with the language:

"I [illegible] my study of the language, four hours a day in my study, much of the time with a teacher, and then another hour and a half I am spending in an entirely new way. My teacher goes with me to the tea shops or temples, and there we sit, sup, and soon have a number other patrons of the place sitting around, and we chat together. I have begun this for only one week, and find it most helpful. The men thus met are mostly artisans and coolies, a few only being of the educated class. They are in all kinds of trades, and are most ready to communicate all kinds of information in regard to their business, customs, or personal life. Yesterday afternoon I heard a professional impersonator tell in a tea shop, a study with a good moral. The audience listened quite attentively. This experience is opening up their life in a new way to me, and helps one to understand more their peculiar traits. One must sit down with them day after day and be one of theirnumber, and he will learn what he never knew before. By this continual controversy on various themes, one soon finds out how intelligible he is to his audience. I would throw out this suggestion, with the hope that you can use it with young men who go out in the future. It is not enough to visit our native pastors, eat and live with them. They are Christians, understand more or less the peculiarities of the foreigner's Chinese or non-Chinese idiom, and unintentionally conceal much. One must mingle with the heathen, know their views of life from their own standpoint, and their ideas of Christianity as they have heard it preached. Some of them regard Christianity as an intelligent and powerful form of scepticism, which, while it puts forth a new mysterious God, has for its main object an attack on faith in idols; in short is destructive rather than constructive. Such a conception will have no power to redeem them, and will only make them antagonistic. This suggestion of thus mingling with the heathen was given me by a most godly man, but a fine linguist, a fine speaker of the Mandarin, and one with the most intimate knowledge of the Chinese. How to present the heart of the Gospel to a people like this, with so widest differences also between the educated and uneducated, how to make them feel their sin and need, and turn to the only One who has divinely loved them, and died to redeem them from death, - this is a tremendous task. I am not prepared to do much preaching yet, not that the preparation is difficult any longer, so far as vocabulary and idiom is concerned, but the people I have only began to know, and much of our preaching, as we have preached in love, is unintelligible in idea (not in words) and absolutely useless. Some of it is too abstract, although it would not seem abstract to an American audience. Some of our concrete illustrations are abstract

to a Chinaman. I believe that five years, mainly given to study and and personal contact as study, is none too much preparation for a mis sionary. And with it must follow, and it is hard at this time of ha intellectual application, the deepening of the spiritual life."

Above all this else, I hope you and Mrs. Smith will be care ful not to let your devotional life get down, or your devotional habi be relinquished. Whatever else you may get will be too dearly bought if it costs spiritual power or that fellowshipwith Christ which is the secret of influence over men.

With kind regards to you both.

Very sincerely yours,

January 21st, 1901.

The Rev. Henry Forman,

Etah, N. W. P., India.

My Dear Dr. Forman:-

I enclose herewith a letter to the Mission, copies of which are sent of course to the other Stations. Its main item of information will not be a surprise to you, for you will have before this, and long before this letter reaches you, have received the cablegram sent in accordance with the code contained in your letter of November 26th. I cannot tell you how rejoiced we have all been at the news which your letter and the reports have brought. Just about the same time we heard from the Western India Mission of some blessed ingatherings there, and it has began to look at last as though the skies would break over our India Missions. I hope that you may have success in establishing the new Station, in acquiring property, and getting up your buildings. I know you will keep us fully informed.

Thank you very much for your helpful reply to my question regarding Mrs. Warren. In the light of what you say, of course the question of her return is not likely to be raised. I have not heard from her for some time. Mr. Hand has been corresponding with her as to properties in Gwalior, but with unsatisfactory result. He hopes, however, to get something accomplished.

With reference to the new men, I can only say that I am sure

the very best that can be done will be done for you when the time for their appointment comes. I only fear now that we are not going to get enough men. The impression prevails that there are multitudes of men clamoring to be sent. The consequence is that we have not enough men to supply even the places of most urgent need. I am glad that John is coming home this Spring, and I hope that he will be able to do a great deal in our seminaries, and that as a result we can get some good men for India.

I enclose with this, a little note for Mrs. Forman, though I have replied at morelength to her letter written in behalf of the ladies of the Mission, in my letter to the Mission.

With warm regards.

Your sincere friend,

January 22nd, 1901.

The Rev. J. M. Alexander, D. D.,

Fatehpur, N. W. P. India.

My Dear Dr. Alexander:-

I enclose herewith a letter to the Mission, but must send a brief note in addition in answer to your letter of November 8th, which contained good tidings of the health of Mrs. Alexander and yourself and Miss Morrow. I am sorry about my long delay in writing to her. I am writing to her by this mail.

I hope thatyour work is moving forward prosperously, that there is some real growth among your Christians, and that you can feel encouraged at the development of it. I have just been looking over your report, which was received about a fortnight ago. I hope the young Mohammedan whom you baptized in October, may prove to be a strong and useful man.

With kindest regards to Mrs. Alexander and Miss Janet and yourself, I am,

Very sincerely yours,

January 22nd, 15

The Rev. A. G. McGaw,

Etawah, N. W. P., India.

My Dear Mr. McGaw:-

Your letter of November 28th, and your report have been received. I acknowledge them herewith in sending the enclosed Mission letter. You will find in it some references to the question of famine orphans which concern you. I do not know that I need to say anything more on the subject than is contained in the Mission letter. When we get fuller reports we shall be able doubtless, to put things into a little better shape here. I wish we might have had these reports earlier. It wouldhave helped us in dealing with these special object givers, when, as a rule, givers to a work like this are the most difficult to deal with.

I have cut out of the estimates, as you suggested, the item of 240 Rupees under Class IV, for Babu S. K. John.

Indeed, we have been rejoicing at Mr. Henry Forman's report. There seems to have been real blessing in Sandy's field also. As for your "eating shame" as you express it, do not be cast down at that. A man who doesn't make mistakes is likely not to do anything. And if I were in your place, I wouldn't be a bit dejected because everything hadn't gone just as I would have wished.

I have been reading over your report, and surely you have enough to encourage you in the bravery and thoughtfulness of some of those sweeper converts, even though you have had much or the other

hand to make you castdown. You read Paul's Epistles again, and see what occasion he had for dejection. You can understand now what he meant by "the care of all the churches that pressed upon him daily." But he kept a cheerful and optimistic heart in the midst of it all. He looked upon Christians who were of a very indifferent character, some of whom slipped and fell repeatedly. Sometimes I imagine he was nearly heart-broken over what he saw. But he had grace given him to endure, and we live in a different world to-day because of what he did. A carpenter's shop is full of chips, and the potter's yard full of broken vessels. We must expect the discipline of life to leave the roadside marked with very much of what is imperfect and fragmentary. You must not be disappointed if you do not find in a few months among your Christians, what sometimes we do not find in many years, many generations, many centuries of heredity and training among our Christians at home.

With kinnest regards to Mrs. McGaw and yourself,

Your sincere friend,

January 22nd, 1901.

The Rev. J. S. Woodside,
Gwalior Residency,
Central India.

My Dear Mr. Woodside:-

I enclose herewith a copy of a letter to the Furrukhabad Mission, but I wanted to write a personal note in addition to you, to express the hope that you and Mrs. Woodside had a pleasant holiday season, and to extend best wishes to you for the New Year. I wonder anything is made of the Christmas holidays at Gwalior. Surely there are enough of our own race there, however, to make something of them, and I trust they brought a little good cheer into your quiet and isolated life.

It has not been until within the last few days that we have been in a position to write in answer to your letter of October 8th, and the letter from the Board of Directors of the Woodstock School of October 3rd, and Mr. Andrews' letter of October 31st, all of which were received on December 8th. I would report now that, after the whole matter had been laid before the it, the Board took the following action:

Certain correspondence was laid beforethe Board from the Rev. H. M. Andrews and the Board of Directors of the Woodstock School and the Rev. J. S. Woodside, with reference to a piano purchased by the Rev. J. S. McComb, while in charge of the Woodstock School. It was voted (1) That the Principal and Directors of the School were wholly justified in their contention thatneither the school nor the Board were bound by Mr. McComb's purchase, the Manual of the Board explicitly providing that thereis "no warrant for disbursements beyond the limit of appropriations except in cases for which the Manual pro-

vides, or so grave an emergency as to become an actual necessity ," and another rule of the Board setting forth plainly that "there is no warrant for assuming liabilities on behalf of the Board, without the actual consent of the Board, and it is within its proper right to repudiate any such obligations," and yet another rule holding that "missionaries who expend funds belonging to the Board, or who in any way involve the Board in property or financial obligations, without its consent, will be held personally responsible for the amount." (2) At the same time, the whole question having been referred by the Directors and Mr. Woodside to the Board, the Secretary was instructed to correspond directly with Mrs. Gibson, the owner of the piano, with a view to a settlement of the matter."

In compliance with this action, I have correspondad with Mrs. Gibson, and Mr. Hand now holds her receipt in full acquittal of all claims on account of piano. I am sure you will see the reasonableness of the general principles set forth in the first section of the Board's action, otherwise any individual might ruin the credit of the Board, and bring infamy and disgrace upon the mission work of our Church. The Manual is perfectly explicit and clear. It has been approved by the General Assembly, and in this matter of the financial responsibility of the Board for actions of individual missionaries, its statement is specific and final.

It is not necessary to go into the other matters discussed in your letter. Mr. Andrews' reply seems to make it plain that there has been not a little misunderstanding regarding some of these. I sincerely hope that the rather sharp discussion which seems to have resulted from the difficulty over the piano, may not be carried any farther, and that you will use your great influence to promote the success of the school under its present management. I am sure you will do this, will you not?

We have had a great deal of grip weather here this Winter.

Mr. Woodside, 3.

We have had practically no snow thus far. Not enough has fallen to cover the ground here in New York City. And a good part of the time the weather has been like Fall or Spring. It cannot have been a healthful Winter. A few weeks ago the newspapers stated that there were 200,000 cases of grip here in the city. We had a small-pox scare also, for a little while, and the doctors had a golden harvest vaccinating people. Dr. Ellinwood has suffered more or less from colds, but he has an amazing vital power, and comes out from every such experience apparently as fresh as ever. He doesn't look quite as robust and vigorous as you, but he seems to have the same tenacity.

With kind regards, in which I know he would wish to join if he were here, to Mrs. Woodside and yourself, I am,

Very sincerely yours,

January 22nd, 1901.

To the Furrukhabad Mission.

My Dear Friends:-

I cannot tell you the delight it was to receive the Minutes of the Mission Meeting, the accompanying letters, and the reports of the work for the past year. At the next meeting of the Board they were laid before it, and the Board recorded on its Minutes its devout gratitude to God for His great goodness. We are thankful for the spirit of unity and prayer which characterized the Mission Meeting and characterizes the Mission, for the general progress of the work, for the calls for enlargement and advance, for the blessing in the Etah district and elsewhere, and for all the many evidences of God's loving kindness and faithfulness. We shall earnestly pray that the plans of the Mission for the coming year may be greatly blessed, that the Holy Spirit may be present in manifest power in the meetings which various members of the Mission are to hold in the churches throughout the field. Let us all unite in praying and believing that the day for large things has come. And while we move forward in perfect content with whatever comes to us from God's hands, whether it exceeds our faith, or is yet short of our desires and expectations, let us nevertheless continue to plan and work for large things.

The Board approved at its meeting the request of the Mission for authority to make Etah a full Station, and made the necessary ap-

propriations therefor. Its exact action was as follows:

The Furrukhabad Mission was authorized to occupy Etah as a full Mission Station, and an appropriation of Rupees 10,500 was made for the provision of the necessary buildings (Mission house 7000 Rs., out-buildings, roadway, etc. 1000 Rs., well, 400 Rs., quarters for school and training class, 1200 Rs., land, 900 Rs.).

In accordance with Mr. Henry Forman's request, we cabled at once to him this action.

Your cablegram from the Mission Meeting regarding Mr. Ewing's transfer to the Furrukhabad Mission was received on November 22nd, and of course at once communicated to Mr. Ewing. At the same meeting of the Board this question was considered, Mr. Ewing having already decided to return to our own mission work. The action of the Board was as follows:

The Furrukhabad Mission having asked for the transfer of the Rev. Arthur H. Ewing, from the Lodiana Mission, with a view to his location at Allahabad, and Mr. Ewing having expressed his readiness to accept this call, it was voted to approve of his transfer in case the Lodiana Mission does not interpose valid objections.

The Board was greatly pleased with the action of the Mission with reference to the establishment of the Missions in Hunan and the Philippians, and entered upon its records an expression of its gratification.

The request fornew missionaries the Board has not been able to act upon as yet, but has deferred it for consideration in connection with similar requests from all the Missions. It seems likely that the requests for reinforcements this year will be in excess even of the calls last year, when more than one hundred new missionaries were asked for. It is too soon now to say how many the Board will be able

to send, but I am sure every effort will be made both to provide as generously as possible for the existing work, and also to supply as large reinforcements as can be obtained and sent.

I judge from the absence of any record of an action in the matter of a Field Secretary, that the Mission did not reach a decision. The Western India Mission has disapproved of the proposal. The Lodiana Minutes have not yet arrived. Indeed there has not been time since the closing of the meeting for them to come, so that we have no report of its decision.

I hope that the difficulties over the Fatehpur house are nearly at an end, and that the whole matter may soon be satisfactorily cleared off.

It was very pleasant to read the report of the examining Committee with its favorable recommendations regarding Miss McGaughy, Miss Fraser and Mr. Mitchell.

I have called Mr. Hand's attention to the resolution regarding Watson & Co., and we shall await with interest the action of the joint Committee of the two Missions on the subject. It occurs to me that possibly the question of a Field Secretary may have been deferred by your Mission for this joint meeting, and that we shall have the joint judgment of the two Missions in the report of the combined meeting.

I have been reading over again the President's report on Circulars. I think I replied at the time to the Mission in answer to its protest against "the tone of Mr. Brown's advertisement for 'Men wanted' in the Assembly Herald." I do not think that many men

have been deterred from offering themselves to the Board by the tone of that statement. I have not heard of any such, and the character of the men who have offered since seems to be about the same as that of the men who offered before. What Dr. Brown had in mind, of course, was to appeal for the best men, and you want the best men that can be got. Only men of ideal qualifications, such as doubtless all would prefer, are not available, as they are not always either for the mission field or for the secretaryship for India or for the Board. I am sure the Board will take the best it can get for India, and will get along with what it can in New York. In this connection, I want to thank the many members of the Mission for their kindly words in various letters. It is a great pleasure to be carrying on the correspondence with you, and I do hope and pray that even though it takes many years to accomplish it, the result of our association may be that the work in India shall greatly expand in its extent, and become far more powerful.

We are all delighted with the favorable reception of the new missionaries, and with the evidences of your satisfaction with them.

I have not yet been able to go through carefully all the reports; indeed, not all of them have come to hand. I hope we may be able to get from them full facts regarding the number of orphans under the care of the Mission. I had hoped that you might in connection with the Mission Minutes report the number of orphans which the various members of the Mission had taken under their care, and

what provision you had made for them, and also for how many of them you were likely to receive support from friends at home. We are receiving quite a little money, and are at some disadvantage in dealing with the donors because of our not knowing just where the orphans are in India, how many there are in each place, and whether other provision has been made for them. People who give the money want to know the missionary under whose care the orphan is to be, and thus far we have been obliged to act somewhat at random in this matter, and are anxious to get it organized, so as to save you as much labor as possible, and to satisfy the donors as fully as possible. Thus far we have received money for ten orphans which we have told the givers will be applied to the orphans under the care of Mr. McGaw, for four under Mrs. Forman's care at Fatehgarh, and one under Mrs. Bandy's care. The names of the people from whom these donations were sent to us, are as follows: For the ten under Mr. McGaw's care, J. H. Baldwin, Esq., ~~xxx~~, Mifflintown, Penna. W. H. Rohrbach, Newport News, Va. Miss Clara McCray, Bradford, Pa. Oliver M. Braden, Mt. Pleasant, Ohio. Mrs. Wm. Gaston, 1622 Superior St., Cleveland, O. Miss E. S. Umlauf, four 31 East Mt. Airy Avenue, Philadelphia, Pa. Rev. M. H. Kerr, Louisiana, Mo. For the four under Mrs. Forman's care, Wm. P. Swatz, Esq., Rev., Poughkeepsie, N. Y. Mrs. J. P. Scott, Herrington, Kansas. Miss Edna Dampman, Point Pleasant, N. J. Mrs. Donald M. Grant, Cleveland, Ohio. For the one under the care of Mrs. Bandy, Miss Elina Dodd, Wichita, Kansas.

As you will see from the enclosed leaflet, we have tried to protect you from the voracious demand for photographs of the orphans,

Furrukhabad Mission, 6.

and all letters about them. We have received quite a little money that it has not been necessary to allocate to any particular orphans, but it is not improbable that you may hear from these people whose name I have mentioned. If you are taking care of these fifteen orphans for whom they have sent contributions, by the use of the regular famine funds, you can regard the support of these fifteen children as provided for by these special gifts, and we can reserve the other for use later or otherwise. These people have not asked that you should take on extra orphans beyond those already taken, but only that they should have the privilege of supporting the orphans that you have been obliged to care for. If you will answer in detail the questions asked in my letter to the Mission of October 16th, I think we shall be able to get the matter into better shape. These questions were as follows: How many famine orphans have been taken under the care of the Mission? Where are they located? What is their condition? What are the plans of the Mission with reference to them? How is their support provided for? I might ask as an added question, How far those who have charge of them are willing to burden themselves with the correspondence which this class of special object givers almost always insists upon?

In this connection I might speak of the subject presented in Mrs. Henry Forman's letter of December 13th, written in behalf of the ladies' meeting at Mainpuri. Mrs. Forman's letter deals with the criticism made by individuals at home about sending contributions intended for the work of special missionaries, to the effect that their contributions are never sent out, but are simply swallowed up in the

general fund. I have wondered whether there might not be a misunderstanding on the part of some as to the general special object system which is in operation. When the appropriations are made out at the beginning of the year they are gone over carefully here, and some hundreds of thousands of dollars worth of work, including schools, Bible workers and others, is assigned to various Women's Boards, and to many other special object givers. Of course many of these givers continue from year to year to support the same objects. The money which they send in for the support of schools or workers in whom they are interested is not of course sent out as separate money to the mission field, but goes out to the Missions in their regular treasury drafts. So much obligation of the Board to support this or that particular piece of work has been assumed by the special object giver, who becomes in this way the supporter of that particular piece of work of course through the treasury of the Board in the regular appropriation system. Sufficient portion of the work of each Station, and indeed of each missionary, is reserved from such assignment at the beginning of the year, to make it possible for us to meet the demand of special objects which is pretty steady throughout the year. When such a demand comes from some one, for example, who wants to give toward Mrs. Henry Forman's work, we look at our appropriation sheets to see whether there is sufficient expense connected with Mrs. Forman's support or the support of her work not already provided for, to absorb the proposed gift. If so, we receive it and apply it to that portion of the necessary expense of the support of Mrs. Forman and her work not yet provided for. In this way

Furrukhabad Mission, 8.

the money that special object givers send is directly applied to ta special objects for which they are designated. If all special obj gifts were to be outside the appropriations, we should be under fin cial distress in one year, inasmuch as many hunderds of thousands o dollars which, under the present system helps to carry on the regu work and to provide the salaries of missionaries, would be withdra from these uses, and we should have no money with which to provide for these objects.

Where the donor of special objects desires the missionary under whom the work is to be supported, to know of his or her gift, our purpose and effort are to notify the missionary by letter or postal card, stating that so much has been received from such an individual, and has been so applied to work under the missionary's care within the regular appropriations. Of course we may sometimes err in not sending notifications of this sort where we should do so, and we may sometimes err in misunderstanding perhaps the givers, who may intend their gifts to be purely personal. In that case we always strive to treat them so, unless, indeed, they can be, with the consent of the donor, secured for the regular work under the regular appropriations. The treasury money order system is constantly in use to forward to missionaries contributions made for their personal use and expenditure. Of course these contributions do not in the least help in meeting the obligations of the year, and therefore we try, both on this account and also because such contributions put at a disadvantage those individuals who have no means of securing them, to have their givers agree to their application under the appropriati

Furrukhabad Mission, 9.

It may be that all this is perfectly clear to you, and that Mrs. Forman's letter refers to cases where money not intended as a contribution to meet the Board's obligations at all, but as a purely personal donation, has been absorbed in the general funds. This of course, if it has occurred, has been accidental. I think, however, that what I have said above is germane to the question, inasmuch as Mrs. Forman asks in her letter "Is it not natural that where people have long known and felt a personal friendship for a missionary, they should like to lend a helping hand in the work in which he is engaged." It is exactly to gratify that desire, and at the same time to save the work from demoralization that our special object system has been worked out as it has, so as to provide practically anyone who wants to give to work under a specific individual's care, with the opportunity of doing ashe desires. I do not think that anyone can mean to suggest that all money given for special objects should be outside of the regular appropriations? Where then would the money come from to provide for the work included in the appropriations?

I hope I have made the matter plain, but if not, or I have misunderstood it, will you not point out where the misunderstanding or the darkness lies?

I have much pleasure in reporting to you that Dr. Brown expects to sail from San Francisco early in March, on a visit to some of the Missions in Asia. He will leave the offices here early in February, in order to carry out an extensive missionary campaign, on the Pacific Coast before sailing. He is going out especially with reference to the situation in China and the Siam and Laos Missions,

but of course will take all the time that he can to visit the Missions in Japan, Korea, India and particularly Syria. He is in charge here of the correspondence with the Peking and Shantung Missions in China, and also with the Siam and Laos and the Syria Missions. He hopes also to go to the Philippines, to consult with the missionaries there as they lay their plans for their work for the future. I think he will go to India about the first of February and leave about the 20th, from there go on to Syria. I have not given up the hope of getting out to India for a Winter. Indeed, if Dr. Brown had not been going this year, I might have succeeded in getting out to India this Winter. Dr. Barton, of the American Board, is going out to visit their Missions, reaching Ceylon, I believe, in May.

Some time ago the question arose in one of our Missions, as to whether the return of missionaries to the United States whose own health was good and whose furloughs were not due, on account of the sickness of their children, was to be encouraged or regarded as a just expenditure of mission funds. Some divergencies of view arose over this question, which was twice considered by the Board, and regarding which the following action was at last taken, which is simply an affirmation of what is already in the Manual:

"In reply to certain requests from the Hainan Mission, it was voted the Board cannot assume the responsibility of bringing missionary families to the United States on account of health of children. Its responsibilities in the matter of traveling expenses are defined in the Manual. It provides for the regular furlough of missionaries, Manual Paragraphs 17 and 18, for their return on account of their own health when required, Paragraph 17, and when they withdraw from the work, Paragraph 31. It provides for the traveling expenses of children to and from the field, as specified in Paragraph 34. Beyond this, the Board feels that it is not proper to go in the use of mission funds in providing furloughs and traveling expenses on account of health,

or in the cases of children."

You will be glad to see from the enclosed financial statement thatthe contributions for the month of December show a great advance. If this increase can be kept up, we shall come through the year in splendid shape, and be able to add largely to the appropriations next year. This certainly should be the result. The country is very prosperous, bonds and stocks here in New York have in many cases increased from twenty to seventy-five per cent. in value since the Election. We ought to feel the effect of all this prosperity in our mission receipts.

The Twentieth Century Fund is likely to yield some results, although we do not expect very much from it. Such funds yield their best results in local enterprises. At the same time, we are taking advantage of the Movement, and hope to secure not a little from it. You will have heard of the Movement to greatly reduce the indebtedness on the Presbyterian Building. $300,000 has been given on condition that $200,000 more should be secured. If this indebtedness can be canceled, it will mean an increase in the receipts of the Board each year equivalent to the interest upon it. It may not mean this immediately, becuase some of this money is given conditional upon the payment of annuities during the lifetime of the donors, but ultimately it will mean just this.

The reports of the Ecumenical Missionary Conference have at last been published. The Board has taken 250 copies for the use of the missionaries, and some other copies are being provided for, so

that it will be possible to send a copy of the report to practically every household in our Missions. Where two or three are living together, only one set will be sent. But I think that the arrangement we have made will bring a copy of this invaluable report within the reach of each one of you. It is a magnificent book, and those who could not be at the Conference can almost reproduce it with these two volumes in their hands. I hope that they may be a great help and stimulus to you.

I was studying a while ago, for a little Bible lesson, the subject of Jesus and the will of God, and I got a great deal of help from thinking over Jesus' relation to the will of God and the place that He gave it in His life, and the blessings that came to Him from making it the ruling principle both of His prayer and of His work. Would not the same relation to the will of God, I asked myself, do for us what it did for Jesus? It delivered Him from all fear. Surely, as nothing can intimidate the will of God, nothing can intimidate me if I am set in it. Because there is no fitfulness or vacillation in God's will, Jesus' complete adoption into it brought Him perfect steadiness of life and composure of heart. Doing it, He never changed His plans or amended His doctrine or altered His project. He was and did at the end what He had been and had done from the beginning, and nothing could move the calm of His reposeful rest in the will of God. You know that sweet hymn of Whittier's, in which he prays, "Forgive our feverish ways." Wouldnot the will of God lift us as it lifted Jesus above such ways? If we could do the will of God as Jesus did it, would we not have such power also as He had? For ..

Furrukhabad Mission, 18.

God will do His will through men who will do God's will. Oftentimes I think we lose the glory of all this, because we reduce the idea of doing God's will to mere submission. We give up things we would like to have, or we do things we do not want to do because it is the will of God. Surely the joy of it is that we are not intended to submit ourselves to a power above our own, but to enter into partnership with a power greater than our own, and stand thus complete in all the will of God in every good work, doing His will, and thus entering into His perfect will of gladness for us, of perfect fellowship, of mighty power in prayer, and of eternal and abiding life. Would that it were as easy to incorporate this blessed teaching into our life as it is to discover it in the life of Christ!

Praying that the will of God may be perfected in you, and that you may be perfected in the will of God, and with kind regards to all, I am,

Your sincere friend,

P. S.

Since writing this letter I have had a little talk with Mr. Ewing. I hope that as soon as the Lodiana Mission knows reasons for his remaining at Lodiana which do not occur to us, he may soon be located with you at Allahabad. He is expecting to sail from New York on February 23rd.

R. E. S.

January 22nd, 1901.

Mrs. Henry Forman,

Etah, N. W. P. India.

My Dear Mrs. Forman,-

I am sending just this little note in acknowledgment of your good letter of December 13th, regarding which I have written at some length in the accompanying letter to the Mission. I think surely there has been some misunderstanding. You say in your note "It has been published that contributions for special objects are not desired, and will be put into the general fund." I am quite confident that we have never published such a statement. As a matter of fact, a large proportion of the contributions we receive are for special objects, and are so applied. Almost all the contributions of the Women's Boards are designated contributions. Scores of churches and individuals support their own missionaries in the same way, and tens of thousands of dollars come in from all over the country outside the Women's Boards, which we apply to special objects, as I have explained in my letter to the Mission. I think the difficulty arose from the suppostion on the part of some of the missionaries that whenever any money is sent with specific designation as to the missionary in connection with whom it should be expended, it ought to be sent out in excess of the regular appropriations. If there were no work in the missionary's care, and no expense incurred in the missionary's behalf for which money was needed under the regula

appropriations, this undoubtedly should be done, but it seems to us that so long as the Board has authorized a missionary to spend either on his own account or on the work, so much money, and the Board has no money in hand with which to pay for this work, it is proper to accept for it from churches or individuals whatever they will give. When missionaries tell donors that they have never received the money, of course the givers feel bad, but missionaries ought not to say this until they know whether the money which they have been spending during the year did not include this very money which was specially given. As a rule, we try to notify missionaries on a postal card, like the enclosed. It seems to me that this covers the ground as outlined in your letter.

I hope that you and Mr. Forman are both very well, and rejoice that you are to have your own home at Etah, and hope it may be a comfortable home, andthe centre of a great and blessed work.

With kind regards.

Very sincerely yours,

Furrukhabad.

January 25, 1902.

Miss M. J. Morrow,

Fatehpur, N. W. P., India.

My dear Miss Morrow:

I am sorry to have been so slow in answering your letter of April 5th received a long time ago. I hope that you are getting back your health and strength now. I think it was in one of his last letters that Dr. Alexander encourages the hope that you were doing so. With reference to the question you ask as to whether it was right for you to return to India in the condition of health in which you were at the time, I would say I think it would have been better if you had let us know before you went back so that we could have had a careful medical examination made and possibly a stay at some good sanitarium here would have enabled you to return in far better health. Still all that is passed now and we must just hope and desire that you will become quite well and strong in India and be able to go on with the work to which you have so wholly given your heart and in which God has blessed you, and, we believe, will bless you more and more.

I have just been looking through the reports to see if there was one from you which might tell something further about your heal but do not find one. Were you present at the Mission Meeting? Everyone seems to have been greatly pleased with it, and we are sure that God's Spirit was so manifestly present in it and so evidently at work in more than one station in the Mission, during last year.

I am enclosing herewith a few little bits of poetry, which a friend gave me, which may be interesting to you. I like such little things. They so often bring home a truth to one's heart that does not seem to get lodgment otherwise.

I suppose you are all feeling throughout India to-day the greatest sorrow at the death of the good Queen. As I look out of my window, I see the flags flying half mast throughout the city and I think there has been genuine grief here and sincere sympathy with Great Britain and the family of the Queen.

We are looking forward with much pleasure to seeing the Janviers and Formans this spring. I think those are the only members of the Mission who will be coming on furlough this spring. Mr. Arthur Ewing, you will soon be welcoming back. A note just received this morning from Dr. Ewing of Lahore says that they have agreed to release Mr. Ewing from the Furrukhabad Mission. I am glad at this, as Mr. Ewing himself wanted to go to Allahabad and your Mission was so anxious to have him.

My heart has gone out tomyou during this past year, suffering so much and yet so quietly and patiently in the hope that God would enable you in His good time, to take up again the work which you love. We do join with you in your prayer that he may do this and rejoice to believe that meanwhile He will give you, as He has given you in the past, grace for all that he lays upon you.

I often remember our visit to Allahabad and have spoken frequently of the little famine orphans which you were taking care of them in the little house across the street from the Compound. I have wondered what has become of those little children. I trust the little privilege they had of being with you has left indelible im-

pressions upon their hearts and minds.

With kind regards,

Very sincerely yours,

Enclosures.

January 22nd, 1901.

The Rev. John N. Forman,

Fatehgarh, N. W. P., India.

My Dear Forman:-

I enclose herewith a copy of the Mission letter. It leaves very little to be said on the points suggested in your good letters of August 9th and 22nd, and December 12th. Indeed, the former of these I answered in a letter to the Mission of last September, but have held among my unanswered letters until I could have an opportunity to write to you personally. I hope that you got the information regarding the orphans for which I asked. We really need it in order to deal properly with the question here, and I was rather disappointed that my previous letter which I think reached the field during the MissionMeeting, did not secure it.

I am putting your letter of December 12th, with reference to the need of reinforcements, among the letters I have from the various Missions emphasizing their requests for new missionaries. These will all be taken up together as soon as possible, and we shall then do the best we can to make the small number of men go around a large number of needs. As I have just written to your brother, the impression prevails that there are multitudes of young men and women clamoring to be sent, with the consequence that we cannot get enough men and women to meet even the most imperative needs. I am so glad you are coming home this Spring, and trust that you may be able to do

Mr. John Forman, 2.

something in the Theological Seminaries next year, that will yield good results in actual applications from young men for appointment.

I trust that you and Mrs. Forman are both very well. It will be so good to see you when you come home.

Very affectionately yours,

P. S.

Do you know anything about a bell for Fatehgarh, for which somebody gave $200. in 1892? I think the money came from South Salem, N. Y. - Was such a bell ever bought? We have that credit standing on our books here, and if the bell is ringing at Fatehgarh, and has been bought, we ought to clear it off. Perhaps your brother knows about it, if you do not.

III
Farrukhabad

January 25, 1901.

The Rev. J. J. Lucas, D. D.,
Allahabad, N. W. P., India.

My dear Dr. Lucas:

I am sending herewith to Mr. Janvier, the Secretary of the Station, a copy of a mission letter, covering the various points suggested by the Minutes of the Mission meeting, but I want to write a little note to you to acknowledge the receipt of your letters of November 23th and 29th and December 13th and to report, as you requested, that I sent a copy of your letter of November 29th to Mr. Ewing. He was already strongly inclined to Allahabad, feeling that it would be better for Mrs. Ewing's health, and that he himself would be very happy in the work there. Just this morning a note has come from Dr. Ewing of Lahore, written in the midst of the Mission meeting, stating that the Ludiana Mission had agreed to relinquish Mr. Ewing to you. I have sent word of this to him and it will not be long accordingly until you have him with you at Allahabad.

We have been thinking of the Farrukhabad Mission and praying for it in its special evangelistic work which it has planned this winter and sincerely trust that God's blessing may rest upon all the churches of the Mission and that your special meetings in the Fatehgarh Church may result in a great deepening of life among the Christians and large accessions to the Church.

You will rejoice in the Board's prompt and cordial provision for the work at Etah. It was delighted with the news and of the blessing upon the work there. At the same time, similar tidings

had some of baptisms in the Western India Mission, where for a long time the work has been especially trying and difficult. It is true of course, as you say, that the work of this kind will need to be constantly and carefully looked after. But that is true of all mission work, whether among low castes or high. I am so glad that Mr. Henry Forman can now live in healthful and proper conditions in the midst of his work. May God bless him richly, and richly bless you all!

I am enclosing a few little leaflets about the situation in China, which will, I think be interesting to you. Just at present the outlook is much more encouraging, the representatives of China and the West are haggling over the conditions of peace and this is likely to be kept up for a long time, but meanwhile, people are beginning to quiet down more and more and we are receiving cables from the Missions, asking for the return of the missionaries who are at home on furlough and speaking with increasing hopefulness of the reoccupation of the interior stations. Just this morning a cablegram came from Wentung, stating that the Governor stated that the missionaries should return to their stations now, promising full protection and re-established the status of native Christians.

I hope that you are very well and am glad that you get such good tidings from Boston. Mrs. Ewing writes with great satisfaction of the reports that come to her of their children. There is a splendid Christian spirit throughout our colleges now. Indeed, I think our colleges are by using the most Christian part of the land and that it is far safer for a young man to be in a college, rather than in the average home, whether in the city or a country town.

With kind regards,

Very sincerely yours,

January 31st, 1901.

The Rev. W. F. Johnson, D. D.,
1308 South Broad Street,
Philadelphia, Penna.

My Dear Dr. Johnson:-

I enclose herewith a copy of a letter to the Furrukhabad Mission, which covers all the points raised in the Minutes of the Mission Meeting requiring the attention of the Board. If you have not received any reports of the Mission Meeting, you can gather from this letter what the important actions taken were.

I hope that you and your daughter are both quite well.

Very cordially yours,

February 16th, 1901.

Mrs. Mary Warren,

Schenectady, N. Y.

My Dear Mrs. Warren:-

Mr. Hand has shown me your note which he has just received. I told him that I remembered very well your letter of October 5th, and my letter book shows that I wrote to you in reply to that letter, but what has become of your letter I do not know. We have hunted for it high and low. It is wonderful how easily letters hide themselves. It may be that your letter will turn up, and in that case we shall discover how it came about that your reference in it to your return in January was not acted upon.

In the light of what you write to Mr. Hand, however, we shall ask the Board on Monday to extend your furlough and home allowance to April 1st. Mr. Hand will correspond further with you, as you request, regarding the arrangements for your return.

I have been thinking of the future of the work in Gwalior, and have been wanting to ask your counsel as to it. We hope that it may be many, many years before you lay down the work; but is it not well to look forward to that time, and try to think out now what it will be best to do? Do you not think that it might be well for us, during these remaining weeks of your stay here, to put some young man in correspondence with you, who would be well-fitted to go out to India to help sooner or later in the work in Gwalior? Whoever is to

Furrukhabad

February 26, 1901.

Dr. Bertha T. Caldwell,
2 Edmonstone Road,
Allahabad, India.

My dear Dr. Caldwell:

I have received three letters from you since I wrote to you last: one written October 1st, just after you had heard of Dr. Morris's appointment, one written on November 22nd, and the other your note of December 28th, accompanying the paper you have been so good as contribute to our little book of Counsel for new missionaries. I have gone over it and it is capital. There are several points which very naturally and properly you did not touch on, that would belong in a more general statement, such as our own examing physician here will probably prepare when all the chapters are in and he can look them over and see just what he would like to add. I believe this little book is going to be a great blessing, with all its direct and sensible advice from people who know what they are talking about.

I hope you are still well pleased with Dr. Norris. I trust she is getting along well with the language and that she may not have trouble with the climatization. I was very sorry that Dr. Norris was appointed after the New Missionaries' Conference, so that she did not have the advantage of that most helpful little meeting. I wonder now how we ever got along without those Conferences. When we get our little books of good advice ready and have all the new missionaries present each year at this Conference for seven or eight days, I think we will be able to start them off with enough good instructions, at any rate.

I am already enjoying the good effects of Mrs. Janvier's paper of the Annual Meeting, Mrs. Lucas having sent on a nice little letter, with enclosures from Mrs. Bandy. and Mrs. Tracy. No, you have nothing to reproach yourself for. You have been a good correspondent. I hope Dr. Morris will be as good a one.

I am writing to Mrs. Thorpe about a copy of your Report for Mrs. Templin. Perhaps the ladies of Philadelphia are having some copies made. If they are not, I will have one made and sent to her.

I notice the estimate for your return in the Spring of 1902 in the new Estimates. I am rejoiced that you are in such good health and hope that you may be in even better health the next cold season.

You will be welcoming very soon Dr. Ewing, as he now is, having taken the degree of Ph. D. at Johns Hopkins. He is the "young' active man" whom you were hoping might be put into Mr. Janvier's work. Dr. Ewingis very much the same type of man as Mr. Janvier - quick, energetic, and yet realizing the necessity of the Holy Spirit's presence and working. I believe he is going to do a blessed work now that he goes back to India with fresh equipment.

I must thank you especially for your good letter of October 1st, with its reply to the circular which I enclosed. You took up just the points that I hoped you would and I am having a copy made of your reply to file with other replies from medical missionaries in various parts ofnthe world.

I am looking forward with much pleasure to the return of the Janviers and Mr. and Mrs. John Forman this Spring . They are all old friends. It will be a delight to see them and to talk over so many matters of common interest. There are plenty of important questions too that will need to be discussed. The following Spring we shall be

expecting the pleasure of your coming. You must be very thankful to God for such health and strength as you have and the ability to work hard. I was speaking in Lancaster, Pa. on Saturday and Sunday and I met a friend there , a graduate of Princeton, a splendid man, a man of some means, who gives his time as a layman to Christian work. He has been laid off this past year too weak to do much work and he was telling me what a trial it had been. Naturally he would be working every minute and put all his soul in it, and simply to be unable to do it was a cross which he needed much grace to bear. I always pity the people who ~~either~~ cannot work hard and those who do not want to work hard. There is such a happiness in throwing yourself with all your power into your work, so much that if any ~~taste~~ of indolence and listlessness creeps in and finds a place in one's life, it is crowded out in the midst of incessant toil. Some people think that the curse that was imposed upon our first parents in the Garden was hard work. I don't think so. Hard work always has been and always will be a blessing. The curse consisted in the strain of the work and the blessing of heaven will be that the strain will be gone and that then we can work forever and with all our strength and never grow weary or feel any reaction from it.

It is not hard to find traces of all this in the life of Jesus, of whom it was said that the zeal of His Father's house ate Him up, and who declared that it was His meat and His drink to do the will of His Father and that as His Father had worked, He must work, because the night was coming.

With kind regards,

Very cordially yours,

OSI

Furrukhabad

February 26, 1901.

The Rev. J. J. Lucas, D. D.,
Allahabad, N. W. P., India.

My dear Dr. Lucas:

I have received your good letters of January 3rd, 17th and 24th, and the last accompanied by copies of your strong letter in behalf of the establishment of the Christian College at Allahabad. I brought the matter before our Council, having delayed its presentation until your letter should come. I was greatly pleased with the way the matter was received there. We shall now bring it before the Board at the next meeting. I think it will be better, however, not to ask for final action at this time, but simply to familiarize the Board with the idea, distribute copies of your letter to be read and then defer action until Mr. Janvier and Mr. Forman come. It would be a great deal better, it seems to me, to do this than to risk adverse judgment now. It is very possible, of course, that there might not be adverse judgment, but little will be lost by delay, as the money that would need to be raised in case the Board should approve the project, would have to be raised in large part by Mr. Janvier and Mr. Forman.

I can only promise now my own heartiest support and that I shall do everything I can to help Mr. Janvier and Mr. Forman, and shall hope and have confidence that, even if we cannot secure approval of the precise terms of the Mission's proposal, and on that point I am not hopeless, we can see the main proposition approved and the College launched.

Dr. Ewing, as he is now, sailed on Saturday morning. He will perhaps have reached Allahabad before this letter gets to you, unless, indeed, he is expecting to go first to Lodiana and possibly Lahore, before removing to Allahabad. I am glad he had this opportunity to do such thorough work at home and have rejoiced especially in the opportunity I have had in coming to know him intimately.

I am very much obliged for the copies of Makhzam-i-Masihi, with their interesting items of news. I wish I could read all of them instead of just the few English pages at the beginning. I read both in the magazine and in your letter with greatest interest of the proposed union of the Presbyterian churches. I had already seen an article on the subject in the Indian Standard, by Mr. Janvier. We seem to be moving in that direction all over the world. Our Mission and the Southern Presbyterian Mission in Mexico have joined with the native Presbyteries in requesting the General Assemblies to establish an independent Synod of Mexico. Dr. Cobb of the Dutch Reformed Board has told me of the proposed union of the churches established in their Arcot Mission with the churches established by the Scotch Missions. I do not think that there will be aby loss of interest on the part of the home Church in these churches that are thus established in independence of our General Assembly. There certainly has been no loss of interest in Japan, or Urumia, or Brazil, or Syria, in all of which fields the churches are independent of our Assembly. Indeed, I think the great majority of the people in our Church do not know that the native churches sustain any ecclesiastical relationship to our Assembly. There may be other reasons for objecting to the establishment of a united and independent Church at present, but I do not think that

experience has shown that this one is a serious reason.

The question which seems to me most serious, and I am speaking in this only for myself, is that of the relation of the missionaries to the proposed Church. It is possible to set up what is called an independent church, but the real power which is in the missionaries and not in the native presbyters at all. It seems to me that if an independent church is established, in which the foreign missionaries hold full ecclesiastical standing, that the situation will be indeed anomalous and natives will naturally feel that if the foreign missionaries are full members of practically the controlling force in the Church courts, the natives should be full members of the Missions. I could write at great length on this question, but you will find my own opinions set forth in my Report on Japan, a copy of which I am sending you herewith, together with copies of my Reports on China, Korea and Persia.

I am looking over now with great interest, and I have thought frequently on it since the letter came, your suggestion of January 17th, which you presented at Lodiana in 1891; namely, to turn over the funds sent out by the Board to India to the Presbytery. Many of the objections that could be made to that plan are trifling. The essential objection to my mind is that it proceeds on a wrong educational theory; namely, that people can learn best to bear the burdens of administration by having large burdens laid on them, irrespective of the responsibility which may be involved in connection therewith. And native churches, it seems to me, can best grow up to self-reliance and independence by administering their own contributions, not the contributions which others give. That has just been the difficulty in Japan. The Japanese proposal that the Foreign

Boards should turn all the money over to the Japanese Church. The Japanese were very ready to undertake its expenditure, but if a man has not learned to give as he should himself and to manage his own gifts, surely it is not wise to entrust him with immense gifts from others, far in excess of what he provides himself. It seems to me that in the attempt to build up a self-reliant and independent church, the best thing to do is to make it bona fide self-reliant and independent, from the beginning, instead of to make it so in name while in reality it is not so. These are just personal opinions though, phrased very hirriedly too. You will find more careful statements in my Reports.

I saw in the Makhzan notice of the action of the Joint Meetings of the Missions, with reference to the field secretary. We have not heard directly from the Meeting. I am not surprised at the action. Of course it will be perfectly acceptable to the Board, which made the suggestion only in answer to the frequently expressed view that there should be more united authority of administration on the field. Probably there is as much already as could be secured in a republican body like a mission. The only way to secure more would seem to be by the introduction of some individual unifying element, or in the yet better way of a completer submission of us all to the mind of the Spirit, who can make us one and give us power.

Your suggestion with reference to the situation in Gwalior came most opportunely. I was just writing to Mrs. Warren and I set it before her, and she has written most heartily accepting the idea, and expressing the hope that we will be able to find some young man and his wife who will go out with her or after to be associated with her at Morar.

We have appointed Mr. Tracy's son, Robert Tracy, who seems to be a thoroughly fine fellow and I have wondered whether he might not do, though I do not happen to remember now whether he is engaged to be married or not.

I hope that you and Mrs. Lucas are well. I am enclosing a little note for her, in acknwoledgment of her letter written in behalf of the ladies of the Mission.

With kindest regards,

Very affecticahately yours,

Enclosure.

Furrukhabad

February 26, 1901.

The Rev. J. J. Lucas, D. D.,

Allahabad, N. W. P., India.

My dear Dr. Lucas:

We want to get up a little book of counsel to new missionaries made up of chapters written by older missionaries. Of course we have our Manual covering some points, and our annual conference with the new missionaries covering others. But we want a little book that the new missionaries could take with them and read and re-read,,containing the best advice from the best missionaries. Some of the English missionary Societies have little books designed to meet this need, but they do not meet it. They are books written by persons at home, and they are not written, accordingly, with that inner knowledge which we want them to contain, covering many of the points which need to be touched upon.

Two of the chapters of this little book we already have in hand. One by Dr. George W. Holmes, of Persia, entitled, "Observations Upon Influences Affecting the Health and Efficiency of Missionary Laborers". And the second is by Dr. Bertha T. Caldwell of India, containing a frank talk to women missionaries regarding their health. We have asked Dr. Calvin Mateer of China, to prepare a chapter on the missionary's relation to the language, certain aspects of the intellectual life, his style of living, etc. Other chapters will deal with different features of the Missionary work.

Will you not prepare a chapter dealing with the missionaries' spiritual life, his spiritual relations to the native Christians and

to the native workers with whom he is associated, and also to his fellow missionaries? How can the spiritual life be maintained? What standards should be held up and realized? It would be well to lay special emphasis on the missionary life as a spiritual vocation whose whole purposes, the communication of spiritual life and knowledge The influences that work against a deep spiritual life on the Mission field. How these may be overcome; ways of exerting spiritual influence. Indeed, any of the many points which will at once occur to you, which you think would be helpful to new missionaries, we should hope that you would cover in your paper.

Of course it is desirable to keep the book within convenient compass, and the chapters ought not average perhaps over 2300 words.

If you would be willing to render this service there is no need of haste, although of course the sooner we get at the book the better it would be; but we should prefer to be delayed even a year, and be able to get out a thoroughly satisfactory book, than to hurry the matter through, and have a less successful result.

With kind regards,

Very affectionately yours,

Furrukhabad,

March , 901.

Mrs. Mary Warren,
717 Knott Street,
Schenectady, N. Y.

My dear Mrs. Warren:

Your good letter of February 23rd was received a week ago. I was rejoiced to know that the plans suggested in my letter commended itself to you. I hope we can find [illegible] man you describe to send out. Thus far we have only one [illegible] surely be sent to India, and that the son of [illegible] Tracy [illegible] graduate, I think, of Wooster College, Ohio and of [illegible] Theological Seminary. He is very highly spoken of by his [illegible] who know him, and we are hoping that he will prove to be a consecrated and capable man, of just the spirit you describe - kindly, [illegible] courteous. Within a week we may have some [illegible] ment, and I hope that the needs of your Mission may be given the consideration which they ought to have. It occurs to me [illegible] be interested in some of the testimonials in regard to the [illegible] which we have received. Ex-President Scott of the University of Wooster writes:

"We have known him here from his childhood, and [illegible] gratification, his development, as student, Christian worker, and consecrated man.

All that has transpired since his leaving us [illegible] ed to strengthen our confidence, as to his thorough preparation [illegible] gifts, graces and attainments, for the great life-work on which he seeks to enter.

The now sainted John Gillespie and my own dear wife trusted and loved him".

Mr. Glenn, the Clerk of the Wooster Presbytery [illegible]

"Of all the students who have come before us in the last five years, no one has seemed to be so thoroughly prepared in all the subjects to be received as he. He is a young man of pleasing manners, earnest in his work, and influential among his companions. He has more than the ordinary culture of young men out of the Seminary, and could appear well in any company".

Dr. Herrick Johnson of Chicago calls him "a noble fellow every way and a good scholar, a clear thinker, a courteous and a consecrated Christian". One of the pastors in the Presbytery in Illinois, where Mr. Tracy has worked for a year since leaving the seminary says:- "We think very much of Mr. Tracy in this Presbytery. If we part with him our greatest consolation will be that he takes our work in a vaster and more needy field". We have many other testimonials to the same effect as these.

In personal appearance he is tall, six feet three and a half inches, but not heavy, weighing 140 pounds. The examining physician says: "In my opinion the applicant is well-suited for a hot climate".

I suppose it is possible that if Mr. Tracy goes out to the Fourteenth Mission, the Mission may covet him for some other Station, and we should have to consider whether it was best to assign him to [illegible] to leave the matter to the Mission, in consultation with you. You might prefer some one of the younger men, who have been in India, like Mr. John Lorman, or Mr. McLaw, both of whom are very considerate and conciliatory men.

Of course whoever goes out would not leave until fall, so that there will be ample time for you to prepare the minds of the people.

Looking forward with pleasure to seeing you when you are here on your way back to India, and with kind regards, I am,

Very sincerely yours,

March 5th, 1901.

The Rev. James E. Ely,
Witherspoon Building,
Philadelphia, Penna.

My Dear James:-

We are just working on the report for the new year, and the question has been raised as to the probability of the return of you and Mrs. Ely to India. I judge from all of our conversations that the prospect is too slight to warrant either you or our making plans in the expectation of your going soon. If this is correct, it probably would be fairer to you and to the Mission for us to recognize it, would it not, and in accordance with the Manual rule, to discontinue printing your name among the list of missionaries in the Furrukhabad Mission?

I hope that you and Mrs. Ely and the children are all very well, and trust that the work that God gives you to do is ever more and more blessed by Him.

Affectionately your friend,

130

Ahmedabad

March 15, 1901.

Mrs. Mary Warren,
717 Nott Street,
Schenectady, N. Y.

My dear Mrs. Warren:

Your very good letter of March 12th was received day before yesterday. I think your judgment of the sort of man needed for Gwalior is just. I hope we may be able to find him. I received yesterday a good letter from Mr. Goodside, in which he spoke of the type of man required, wholly coinciding with your judgment. We shall continue to be on the watch for the right man. I can think of two whom we sent to China several years ago who would exactly meet the need. Perhaps some one of the same type will appear yet this year.

Trusting that you and Eddy are both well and with kind regards, I am,

Very sincerely yours,

Farrukhabad

March 30, 1901.

Mrs. Mary Warren,
717 Hott Street,
Schenectady, N. Y.

My dear Mrs. Warren:

Since writing to you a few days ago your letter of March 13th has come. If we could be sure of finding the man just adapted for Gwalior within the next few months, there would be advantage in you delaying to meet him, but there is too much uncertainty in the matter, I fear, to make it wise for you to delay, or to alter your plans on this account. We may find just the right man within the next few months and we may not find him for several years. We have several places in India where medical missionaries are needed of just the type you describe as called for, with the exception of medical training at Gwalior. We have been looking for men to fill these places for two or three years and have not yet found them. It might involve an indefinite delay of several years, if you were to wait here until we could find a man who would just fit the Gwalior need. It seems to me therefore that it would be much wiser for us to go ahead immediately with this matter and if we can find a man well and good, and if not we shall just have to do the best we can and you might arrange to meet him in India before he himself should go to Gwalior, and he could spend some months elsewhere until you had prepared the way for him.

With kind regards,

Very sincerely yours,

April 3rd, 1901.

The Rev. J. N. Woodside,
Morar,
Gwalior Residency,
Central India, India.

My Dear Mr. Woodside:-

I have just received your good letter of March 7th, and about a fortnight ago received your good letter of January 31st. I am very much obliged to you for both of these. It is always a pleasure to get a letter from you. I am writing now just a word to tell you that Mrs. Warren expects to sail on April 13th from here, and on April 30th from England. She will doubtless have notified you directly, but I wanted to make sure of your hearing, so that you might know of her plans.

I must thank you both for what you say about Woodstock, much of which was altogether new information to me; and also I must thank you for your most clear setting forth of the situation at Morar, and of Mrs. Warren's unique relation to it. We had hoped to find just such a man as you describe in your letter, and to let him have the advantage of meeting Mrs. Warren before she goes back. We have not been able to do this, however, as yet. We shall not give up the hope of getting just the right type of man. When we do get him, he can meet Mrs. Warren, and then work a little while elsewhere in India until she has made ready for his reception in Morar.

I hope that you and Mrs. Woodside are both very well. With kind regards.

Very cordially yours,

April 6th, 1901.

To the Furrukhabad Mission.

My Dear Friends:-

I enclose herewith the appropriations for the fiscal year 1901-1902. They provide all the funds asked for in Classes I & II, $ 22,295.00. For Classes III to X, exclusive of Class VIII, they provide what was appropriated at the beginning of last year with eight per cent. additional, or a total of Rupees, 62,745. In Class VIII the only request made by the Mission, with the exception of those at Etah which have been already provided for, was for 150 Rupees for a house at Ranipur, which amount was granted.

With reference to the new missionaries it is impossible at present to say how many the Board will be able to send. The Missions ask for an extraordinary number this year, I think about seventy men and as many single women. On the list of those whom the Board voted to send if they could be found, are two ordained men and two single women for the Furrukhabad Mission. One of these has already been appointed and assigned - the Rev. Robert E. Tracy, son of Mr. and Mrs. Tracy. Mr. Tracy would have been sent a year ago but for some misgivings as to his health, which have been removed by a year of hard work here at home. We had hoped to be able to find another man who would be especially suited for the work at Morar, and who might meet Mrs. Warren before she returns. But thus far we have not found anyone. I do not mean that the Board would have confined his management

to Morar Station, but merely that we should be glad to get someone who might be specially adopted for that place in order that he might be located there if deemed necessary.

Mrs. Warren expects to sail from New York on April 13th, and from England on April 30TH.

I suppose that the absence of any items from the column with the exception of Fatehgarh, "Amount to be raised on the field" in Class IV, is to be explained just as the same fact is explained in the Ludiana Mission - on the ground that all these contributions are devoted to the Presbyterial fund. That means, as I understand it, that a place like Mainpurie, the salary of a native minister is provided by the Board, and also each Rupee that the people give is met by proportionate contributions from the Board to the Presbyterial fund. Is this the correct understanding?

The total appropriations of the Board for the new year are $925,000, an amount nearly $40,000 in advance of the amount authorized at the beginning of last year. We have felt that the Finance Committee is taking hold of the situation with real faith in proposing such a large increase.

The request of the Mission regarding a College at Allahabad has been presented to the Board, and the following is quoted from the minutes of its meeting:

"The action of the Furrukhabad Mission requesting the expansion of the Jumna High School at Allahabad, into a College, and the letter of the Rev. J. J. Lucas, D. D., setting forth the reasons for this request, were presented to the Board, and it was voted to defer action until the return of Mr. Janvier and Mr. Fäxman on furlough in the Spring of 1901."

Since writing you last with reference to the assignment of

of Famine Orphans, I would report that we have assigned one of the boys at Fatehgarh Station to Miss Wilson Phraner, East Orange, N. J., one of the girls to the Sunday School at Morning Sun, Iowa, care Rev. S. H. Parvin. We gave the names of Mr. and Mrs. Forman to these friends. We have assigned two of the orphans under Mr. McGaw, to the Woman's Home and Foreign Missionary Society, Selma, Illinois, care S. E. Pierson; and one of the girls at Fatehgarh, giving Mr. Bandy's name, to Mrs. J. A. Swan, Morning Sun, Iowa. Two boys to Miss Effie L. Umlauf, 31 East Mt. Airy Avenue, Philadelphia, under the care of Mr. Magaw.

There are many letters received from members of the Mission with reference to the need of new missionaries and other phases of the work, which I should like to touch on here, if it were not desirable to make haste in order to get the appropriations off in the next mail. I shall try to answer all these letters personally.

The action of the two Missions with reference to sending out unmarried missionaries and any pressure upon young men here to go out unmarried, was presented to the Board, but no action has been necessary. The conditions in India in this matter would differ from those of some other fields. If you could look over the record of breakdowns and disappointments which the Board cannot help but recognize from the facts, that in some fields are due to concentration within a brief period in the lives of newly married missionaries among new and difficult experiences, you would feel that in some Missions at least, it would be wiser if the young men and women could defer their marriage for a few years, until one or both could learn the language and become acclimatized. It is a very difficult problem. But the

China Inland Mission plan is perhaps the best solution, though it is impossible to apply it in a work so widely scattered as ours. They, you know, have Homes in China where the young men and women are expected to spend a year or two, the young women in one place and the young men in another, studying the language and getting suited to the country, etc. The London Missionary Society have, I believe, at last settled down to a formal rule, that it will not send out young men and women married, but insists on their postponing their marriage for a few years. We have no such rule of course. And whatever influences are brought to bear on young men at home to guide them in their course, are not at all regular or rigid.

At a recent meeting of the Board, the action of the two Missions with reference to the desirability of the appointment of a Secretary on the field for India was presented to the Board, and in view of your adverse judgment, and that of the Western India Mission, the Board dropped the matter from further consideration.

The Board has been deeply interested in the movement toward Presbyterian union in India. We shall pray that God's Spirit may guide in all that is done, and make the new Church a power in the land.

Wherein the appropriations as are now made for the new year are inadequate, may we not hope that special help from God may be vouchsafed, and that the work of the new year in all its departments may be richly blessed of Him?

With warm regards to all.

Your sincere friend,

APPROPRIATIONS FOR FURRUKHABAD MISSION.

ALLAHABAD.

1901-1902.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:		
	Rev. J. J. Lucas,	$ 1080.00
	Rev. W. F. Johnson, (6 mos.)	360.00
	Rev. Arthur H. Ewing,	720.00
	Rev. Ray C. Smith,	1080.00
	Miss Mary E. Johnson, (6 mos.)	270.00
	Miss Bertha Caldwell, (11 mos.)	495.00
	Miss Hester McCahghey,	540.00
	Miss Jean Tracy,	540.00
	Miss Margaret Norris, M. D.,	540.00
		5625.00
CHILDREN:		
	Dr. Lucas, (1)	100.00
		$ 5725.00

CLASS II. MISSIONARIES NOT ON FIELD.

WIVES IN UNITED STATES:		
	Mrs. A. H. Ewing,	$ 450.00
HOME ALLOWANCE:		
	Rev. E. A. R. Janvier,	900.00
	Dr. W. F. Johnson, (5 mos.)	187.50
	Miss Johnson, (5 mos.)	187.50
		1275.00
CHILDREN:		
	Mr. Janvier, (1)	100.00
TRAVEL & FREIGHT:		
	Dr. Johnson,	308.00
	Miss Johnson,	308.00
	Dr. Bertha Caldwell,	308.00
		924.00
		$ 2789.00

CLASS IV. EVANGELISTIC.

		Rupees.
NATIVE MINISTERS:		
	Rev. J. J. Caleb,	360.
LICENTIATES:		
	Hussain Ali,	288.
	Thomas Barrow,	480.
	Prabhu Sewak,	96.
	Prabhu Dan,	48.
	One to be employed,	24.
		1296.

CLASS IV. Continued,	Rupees.
Brought Forward,	1528.
BIBLE WOMEN:	
Mary,	120.
Christiana,	144.
Panditain,	60.
	324.
ITINERATING:	
(Including "Melas" etc.)	250.
OTHER WORK:	
Jinriksha men,	168.
Colporteur, City church,	60.
Care of Reading Room,	120.
	348.
	Rs. 2450.

CLASS V. EDUCATION.

BOARDING SCHOOLS:		
Jamna Christian Girls'.		7200.
Receipts on field,		3450.
		3750.
DAY SCHOOLS:		
Anglo Vernacular.		
Jamna Boys' High,		5500.
Receipts on field,		3250.
		2250.
Katra Middle,	2500.	
Receipts on field,	1600.	900.
Vernacular.		
Jamna Boys',		425
Shadiabad "		72.
" Girls',		36.
Baghara "		96.
Katra Christian Girls',		84.
City Girls',		125.
Blind Asylum,		54.
		892.
Receipts on field,		80.
		812.
OTHER WORK:		
Books for Christian boys,		10.
Repair Mission Conveyance,		50.
		60.
		7772.

CLASS VI. HOSPITALS & DISPENSARIES.

ASSISTANTS:	
Miss Skilling,	720.
Miss Smith, Matron,	600.
Nurse,	12[illegible].
Medical Servants,	[illegible].

CLASS VI. Continued, Rupees.

Brought forward,	1865.	
Receipts on field,	1070.	
	795.	
MEDICINES:		
Medicines,	800.	
Furnishings,	100.	
	900.	
Receipts on field,	150.	
	750.	
OTHER EXPENSES:		
Keep of horses,	422.	
Repair of Conveyances,	50.	
	472.	
		Rs. 2017.

PROPERTY IN USE. CLASS VII.

RENTS:		
Katra Compound,	75.	
Jamna "	100.	
Edmonstone Rd.	50.	
Hospital Compound,	34.	
	259.	
TAXES:		
Water Tax,	75.	
Wheel "	36.	
	111.	
REPAIRS:		
Jamna, Katra, Etc.,	1400.	
Laying on water, (Jamna)	400.	
	1800.	
ATTENDANTS:		
Jamna Chankidar,	60.	
Edmonstone "	60.	
Katra "	60.	
Hospital "	60.	
City Church Bearer, sweeper,	50.	
	290.	
LIGHTS & HEATING:		
City Church,	12.	
		2473.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:		
Annual Meeting,	40.	
BOOKS & PRINTING:		
Makhzan i Marihi,	600.	
POSTAGE:		
Mission Postage,	20.	
MEDICAL ALLOWANCE.	150.	
SANITARIUM:	4[illegible]5	
[illegible]	5[illegible]	[illegible]

SUMMARY FOR ALLAHABAD.

	GOLD.	RUPEES.
CLASS I.	$ 5725.00	
CLASS II.	2749.00	
CLASS IV.		2450.
CLASS V.		7772.
CLASS VI.		2017.
CLASS VII.		2472.
CLASS IX.		1765.
TOTAL.	$ 8474.00	16477. Rupees.

APPROPRIATIONS FOR FATEHGARH.

1901-1902.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:			
	Rev. C. H. Bandy,	$ 1080.00	
	Rev. S. M. Gillan,	720.00	
	Miss M. Fullerton,	540.00	
	Miss M. P. Forman, (6 mos.)	270.00	
	Miss E. N. Forman, (6 mos.)	270.00	
		2880.00	
			$ 2880.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:			
	Rev. J. N. Forman,	$ 900.00	
	Miss M. P. Forman, (5 mos.)	187.50	
	Miss E. Forman, (5 mos.)	187.50	
		1275.00	
CHILDREN:			
	Mr. Forman, (1)	100.00	
TRAVEL & FREIGHT:			
	Misses Forman,	615.00	
			$ 1990.00

CLASS IV. EVANGELISTIC.

NATIVE MINISTERS.		Rupees.
	Rev. Assa Nand,	330.
	Rev. Kidor Nath,	252.
	Rev. Abdul Sadir,	312.
		874.
	Receipts on field,	276.
		598.
LICENTIATES:		
	Hosu Khan,	108.
	Duum,	186.
	Jai Kishn Lal,	96.
	Ishwari Parshad,	180.
	Tku Scott,	168.
	Shkhan Lal,	168.
	Rubin David,	192.
	Aother Hizkiel,	204.
	Masih Chan,	204.
	Doosh Masih,	156.
	Kalln Lal,	96.
	Chaurany Lal,	108.
	Mongali Prashad,	72.

CLASS IV. Continued -	Rupees.
LICENTIATES: - Brought forward,	1872.
Saurl Danial,	156.
Balda Parshad,	96.
	2124.
BIBLE WOMEN:	
Louisa,	96.
Nancy,	72.
Mrs. Mangali Parshad,	24.
Mrs. Francis Paul,	24.
	216.
OTHER HELPERS:	
Miss Blunt,	720.
Bulla, Teacher,	48.
	768.
IT INERATION:	250.
OTHER WORK:	
Book Room, John Huston,	120.
Expense Reading Room,	25.
Visiting out-station,	200.
Tract distribution,	50.
Jinrikaha, Miss Blunt,	72.
Doli hire, Louisa,	48.
Keep of horse, Miss Fullerton	210.
Travel, preaching,	150.
Repair of conveyance,	25.
	900.
	Rs. 4856.

CLASS V. EDUCATION.

BOARDING SCHOOLS:	
Rakka Girls' Orphanage,	3000.
Barhpur Boys' - Christian,	600.
Likha Singh,	120.
	3720.
DAY SCHOOLS:	
Furruckhabad High School.	
Christian Teachers.	
G. B. Rulach,	2100.
Lachman Parshad,	144.
Rada Parshad,	96.
Rev. Asaa Nand,	90.
Rev. Kidar Nath,	70.
Other teachers,	2570.
Expenses,	200.
	5370.
Estimated fees, 1650.	
Grants, 1720.	3370.
	2000.

	Rupees.	
CLASS V. Continued,		
Brought forward - Day Schools,	2000.	
Gainganj Middle School.		
Teachers,	579.	
Expenses,	65.	
	644.	
Less Fees,	144.	
	500.	
Rakha Christian Girls',	1590.	
Orphanage,	390.	
Less Grants and fees,	1200.	
Hindu Girls' Schools,	1056.	
Less Grants,	456.	
	600.	
Boys' Vernacular Schools.		
Bahrpur,	300.	
Ganga par,	300.	
Rakha,	120.	
Hati Khana,	36.	
Kampa,	72.	
Furrukhabad,	72.	
	900.	
THEOLOGICAL SEMINARIES:		
Training Class, Teachers,	720.	
Expenses,	80.	
	800.	
OTHER SCHOOLS:		
Edward Joseph, Lodiana,	72.	$ 9792.

CLASS VII. PROPERTY IN USE.

RENTS:		
Preachers' Houses,	100.	
Bahrpur land,	109.	
	209.	
TAXES:		
Rakha land,	13.	
REPAIRS:		
Bahrpur,	350.	
Rakha,	350.	
Furrukhabad,	150.	
Out-stations,	100.	
	950.	
ATTENDANTS:		
Bahrpur and Rakha, Chaukidars,	96.	1268.

CLASS IX. MISSION & STATION EXPENSES.

		Rupees.
MISSION MEETINGS:		
	At Fatehpur,	90.
POSTAGE:		
	Including M. O. charges,	23.
MEDICAL ALLOWANCE:		300.
SANITARIUMS:		180.
PERSONAL TEACHERS: - Mr. Gillam,		180.
		Rs. 770.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 2880.00	
CLASS II.	1991.00	
CLASS IV.		4856.
CLASS V.		9782.
CLASS VII.		1368.
CLASS IX.		770.
TOTAL.	$ 4871.00	16686.

APPROPRIATIONS FOR ETAWAH.

1901-1902.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:		
Rev. A. G. McGaw,	$ 1080.00	
CHILDREN:		
Mr. McGaw, (2)	200.00	
		$ 1280.00

CLASS IV. EVANGELISTIC:

	Rupees.	
NATIVE MINISTERS:		
Rev. Ram Sukh,	336.	
LICENTIATES:		
Kesri Parshad,	216.	
Khiyali Ram,	180.	
Itr Singh,	180.	
S. R. John,	240.	
	816.	
BIBLE WOMEN:		
Baiji,	60.	
Lalka,	96.	
Lily,	96.	
	252.	
OTHER WORKERS:		
Moti Charan, Colporteur,	84.	
SUNDAY SCHOOLS:	30.	
ITINERATING:	200.	
OTHER WORK:		
Mission horse,	210.	
Tract distribution,	35.	
Travel,	75.	
	320.	
		Rs. 2038.

CLASS V. EDUCATION.

DAY SCHOOLS:		
Christian Teachers,	180.	
Village Teachers,	120.	
Prabhu Charan,	144.	
Zenana Schools,	200.	
Extra expenses,	25.	
	669.	
Receipts on field,	72.	
	597.	
OTHER SCHOOLS:		
Christian Boys',	120.	
		717.

CLASS VII. PROPERTY IN USE.

		Rupees.	
RENTS:	Preachers' houses,	84.	
TAXES:	On Station premises,	143.	
REPAIRS:		250.	
ATTENDANTS:		108.	
			Rs. 585.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:	20.	
MEDICAL ALLOWANCE:	150.	
SANITARIUMS:	85.	
		255.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 1280.00	
CLASS IV.		2038.
CLASS V.		717.
CLASS VII.		585.
CLASS IX.		255.
TOTAL.	$ 1280.00	3595. Rupees.

APPROPRIATIONS FOR FATEHPUR.

1901-1902.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:			
	Rev. J. M. Alexander,	$ 1080.00	
	Miss M. J. Morrow,	540.00	
		1620.00	
			$ 1620.00

CLASS IV. EVANGELISTIC.

		Rupees.	
NATIVE MINISTERS:			
	Rev. Ishman Parshad,	360.	
LICENTIATES:			
	Jhandu Mal,	336.	
	Parm Sukh,	96.	
	J. Briscoe,	84.	
	One to be employed,	144.	
		660.	
BIBLE WOMEN:			
	Mary,	84.	
	Two to be employed,	168.	
		252.	
OTHER HELPERS:			
	Colporteur,	96.	
ITINERATING:			
	In district,	250.	
	Out-stations,	50.	
		300.	
ANY OTHER WORK:			
	Tract distribution,	25.	
	Preacher's traveling expenses,	50.	
	Horse for Miss Morrow,	150.	
	" keep,	210.	
		435.	
			Rs. 212.

CLASS V. EDUCATION.

BOARDING SCHOOLS:		
	Orphanage included,	456.
	Teacher,	144.
		600.
OTHER SCHOOLS:		
	Christian Girls',	84.
	Three Vernacualr, Girls',	240.
	Two Vernacualr, Boys',	240.

CLASS VII. PROPERTY IN USE.

		Rupees.	
RENTS:			
	House for Miss Morrow,	240.	
	Mission Compound,	39.	
	Houses at out-stations,	96.	
	House at Fatehpur,	36.	
		411.	
REPAIRS:			
	Church and out-house,	250.	
	New Cook house,	350.	
		600.	
ATTENDANTS:			
	Two Watchmen,	108.	
			Rs. 1119.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:		
Annual Meeting,	75.	
POSTAGE & STATIONERY:	10.	
MEDICAL ALLOWANCE:	150.	
SANITARIUMS:	135.	
PERSONAL TEACHERS:	100.	
OTHER EXPENSES:	50.	
		520.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 1620.00	
CLASS IV.		2103.
CLASS V.		1164.
CLASS VII.		1119.
CLASS IX.		520.
TOTAL.	$ 1620.00	4906.

APPROPRIATIONS FOR JHANSI.

1901-1902.

SALARIES:

Rev. J. P. Holcomb,	$ 1080.00	
		$ 1080.00

CLASS IV. EVANGELISTIC.

	Rupees.	
NATIVE MINISTERS:		
Rev. E. Habibakhsh,	360.	
Rev. Dharm Singh,	288.	
	648.	
LICENTIATES:		
One to be obtained,	180.	
BIBLE WOMEN:		
Mrs. Seymour,	840.	
Miss Dass,	600.	
	1440.	
OTHER HELPERS:		
Colporteur, Wm. K. Din,	180.	
ITINERATING:	200.	
OTHER WORK:		
Reading Room,	300.	
Lighting same,	42.	
Periodicals,	25.	
Conveyance, including keep of horse,	306.	
Repair of Conveyance,	50.	
Tract Distribution,	40.	
	763.	
		Rs. 3411.

CLASS V. EDUCATION.

DAY SCHOOLS:		
Girls' School in Compound,		
Head Teacher,	300.	
Miss Chatterji,	240.	
School carts,	300.	
School Servants, etc.	150.	
	990.	
OTHER SCHOOLS:		
Vernacular, Boys' Jhansi,	500.	
" " Ramipur,	180.	
Bazar Girls' Schools,	204.	
	884.	[illegible]

CLASS VII. PROPERTY IN USE.

		Rupees.	
RENTS:	Mrs. Seymour's house,	300.	
	Rev. E. Habibakhsh's,	60.	
	Rev. Dharm Singh's,	54.	
		414.	
TAXES:		112.	
REPAIRS:		400.	
ATTENDANTS:	Watchman at Bungalow,	60.	
	" " Church,	42.	
		102.	Rs. 1028.

CLASS IX. MISSION & STATION EXPENSES.

	Rupees.	
MISSION MEETINGS:	30.	
POSTAGE:	15.	
MEDICAL ALLOWANCE:	125.	
SANITARIUMS:	90.	
PERSONAL TEACHERS:	150.	410.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 1080.00	3411.
CLASS IV.		1870.
CLASS V.		1028.
CLASS VII.		410.
CLASS IX.		
TOTAL.	$ 1080.00	6719.

APPROPRIATIONS FOR MAINPURI.

1901-1902.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. W. T. Mitchell,	$ 1080.00	
Rev. Thomas Tracy,	1080.00	
	2160.00	
CHILDREN:		
Mr. Mitchell, (1)	100.00	
		$ 2260.00

CLASS IV. EVANGELISTIC:

	Rupees.	
NATIVE MINISTERS:		
Rev. Gulam Masih,	360.	
LICENTIATES:		
Jai Ram,	168.	
Jno. Chester,	468.	
Girdhari Lal,	288.	
Louis Francis,	360.	
Makhan Lal,	180.	
One in place of Dayal Masih,	180.	
	1644.	
BIBLE WOMEN:		
Sundari,	120.	
Kausila,	120.	
Lachmi,	120.	
Two new ones,	192.	
	552.	
ITINERATING:	400.	
OTHER WORK:		
Keep of Oxen,	120.	
Visiting out-stations,	75.	
Bringing in workers,	50.	
Tract distribution,	25.	
Jinriksha coolie, (Mrs. Tracy),	50.	
	320.	
		Rs. 3276.

CLASS V. EDUCATION.

DAY SCHOOLS:	
Two Girls' schools,	192.
Three Boys' "	250.
Compound Christian School,	75.
Boys' High School,	5200.
Bhongaon Boys',	530.

CLASS V. Continued.	Rupees.	
DAY SCHOOLS: - Brought forward, -	6247.	
Shikohabad,	144.	
Sultangaij, Mixed,	96.	
	6487.	
Receipts on field,	3050.	
	3437.	
		Rs. 3437.

CLASS VII. PROPERTY IN USE.

RENTS:		
Mission Compound,	42.	
Shikohabad,	15.	
Catechist's, Mainpurie,	84.	
" Shikohabad,	72.	
	213.	
REPAIRS:		
General,	500.	
Shikihabad,	50.	
	550.	
Receipts on field,	132.	
	418.	
ATTENDANTS:		
Watchman,	96.	
		Rs. 727.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:	60.	
POSTAGE:	10.	
SANITARIUMS:	184.	
MEDICAL ALLOWANCE:	200.	
		454.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 2260.00	
CLASS IV.		3276.
CLASS V.		3437.
CLASS VII.		727.
CLASS IX.		454.
TOTAL.	$ 2260.00	7894. Rupees.

APPROPRIATIONS FOR GWALIOR.

1901-1902.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:	Rev. J. S. Woodside,	$ 1080.00	
	Mrs. Mary Warren, (11 mos.)	550.00	
		1630.00	
			$ 1630.00

CLASS IV. EVANGELISTIC.

		Rupees.	
NATIVE MINISTERS:	Rev. Sukh Pal,	436.	
LICENTIATES:	David,	240.	
SUNDAY SCHOOLS:		25.	
ITINERATING:	Travel and tents,	150.	
OTHER WORK:	Keep of horse, Mrs. Warren,	105.	
	Repairs of Conveyance,	25.	
	Cary hire in the City,	40.	
		170.	
			Rs. 1021.

CLASS VII. PROPERTY IN USE.

RENTS:	House for Mr. Woodside,	400.	
Repairs;		200.	
ATTENDANTS:	Two Watchmen,	120.	720.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:		50.	
BOOKS & PRINTING:	Books for Mission work,	25.	

CLASS IX. Continued,	Rupees.
Brought forward -	75.
STATIONERY & POSTAGE:	10.
MEDICAL ALLOWANCE:	100.
SANITARIUMS: Rent,	250.
Travel to and from Hills,	100.
	350.
OTHER EXPENSES:	
Removal from Gwalior,	50.
	Rs. 585.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 1630.00	
CLASS IV.		1021.
CLASS VII.		720.
CLASS IX.		585.
TOTAL.	$ 1630.00	2326.

APPROPRIATIONS FOR ETAH STATION.

1901-1902.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. Henry Forman,	$ 1080.00	$ 1080.00

CLASS IV. EVANGELISTIC.

	Rupees.
EVIGENTIATES:	
Prabhu Datt,	420.
Bijai Masih,	372.
Masih Charan Daniel,	252.
Chaturi Lal,	192.
Prabhu Das,	156.
Gulab,	60.
Janki Pershad,	60.
One to be employed,	180.
	1692.
Receipts on field,	300.
	1392.
ITINERATING:	150.
ANY OTHER WORK:	
Travel for preachers,	75.
Visiting out-stations,	25.
Books and tracts,	50.
Keep of three ponies,	144.
Keep for two ponies,	96.
Cost of two new ponies,	50.
	440.
Receipts on field,	100.
	340.
	Rs. 1882.

CLASS V. EDUCATION.

BOARDING SCHOOLS:	
Teacher, Babu Masih,	132.
Food for boys,	1200.
	1332.
DAY SCHOOLS:	
Teachers - Boys' Schools.	
Gulzari, in Nidhauli,	96.
Hazarilal, in Malaura,	60.
Chiranriji, in Dhoresar,	60.

CLASS V. Continued, Rupees.

DAY SCHOOLS: -	Brought forward,	216.
	Bansi in Mitraul,	60.
	Sita Ram, in Rustamgarh,	54.
	Joseph Mahtab in Dutai,	96.
	Bihari in Bawsa,	60.
	Shahrati in Uresar,	60.
	Shnki Pershad, in Khera,	60.
	Chhidu in Sahibazpur,	60.
	Radha in Kuthla,	72.
	Ratti in Dhanga,	72.
	Masih Charan in Bhojpur,	60.
	Gulab in Gurki,	60.
	Janhari,	84.
	8 new schools,	480.
	Expenses,	100.
		1694.
Girls' Schools, Teachers.		
	Nahr Masih' wife,	48.
	Sita's wife,	18.
	Bihari's wife,	18.
	Six new schools,	216.
		300.
TEACHERS' TRAINING CLASS:		
	Stipends for two students,	144.
	" " four new "	288.
	Teacher,	180.
		612.

	1594.
	300.
	612.
	2506
Receipts, -	350.
	2156.

Rs. 3488.

CLASS VII, PROPERTY IN USE.

RENTS:		
	Etah,	240.
	Out-stations,	96.
		336.
REPAIRS:		
	Etah and out-stations,	100.
ATTENDANTS:		
	Watchman,	48.

484.

CLASS IX. MISSION & STATION EXPENSES.

	Rupees.	
MISSION MEETINGS:	40.	
POSTAGE:	10.	
MEDICAL ALLOWANCE:	100.	
SANITARIUM:	80.	
		Rs. 230.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 1080.00	
CLASS IV.		1882.
CLASS V.		3488.
CLASS VII.		484.
CLASS IX.		230.
TOTAL.	$ 1080.00	6084. Rupees.

GENERAL TREASURER.

FURRUKHABAD.

1901-1902.

	Rupees.
UPPER WOODSTOCK HOUSE.	
Watchman,	72.
Taxes,	40.
Repairs,	150.
	262.
THE FIRS, LANDOUR,	
Watchman,	72.
Taxes,	40.
Repairs,	450.
	562.
HILL HOUSE.	
Rent,	300.
POSTAGE, Etc.	
Bank, Treasurer, & Exchange,	250.
Clerk for Treasurer,	180.
	430.
Presbyterial Fund for Furrukhabad Presbytery,	2400.
Less receipts,	800.
	1600.
Presbyterial Fund for Allahabad Presbytery,	1566.
Less receipts,	& 522.
	1044.
	Rs. 4198.

SUMMARY FOR FURRUKHABAD MISSION.

CLASS VIII. NEW PROPERTY.

JHANSI.

House for native minister at Ranipur,	Rupees. 150.	
		Rupees 150.

S U M M A R Y.

	GOLD.	RUPEES.
ALLAHABAD.	$ 8474.00	16476.
FATEHGARH.	4871.00	16686.
ETAWAH.	1280.00	3595.
FATEHPUR.	1620.00	4906.
JHANSI.	1080.00	6719.
MAINPURIE.	2260.00	7894.
GWALIOR.	1630.00	2526.
ETAH.	1080.00	6084.
GREANERAL TREASURER.		4198.
TOTAL.	$ 22295.00	68,884.
NEW PROPERTY -		150.
TOTAL.	$ 22295.00	69,034.
Subject to cut on Mission of Rupees -		6,141.
TOTAL.	$ 22295.00	62.743.

April 10th, 1901.

Mrs. Mary Warren,
Brevoort House,
Fifth Avenue, N. Y. City.

My Dear Mrs. Warren:-

I am sorry to have to say that I shall be away all day to-morrow, attending a missionary meeting at Corning, N. Y., but shall be back on Friday morning. Mr. Hand will be here to-morrow morning, and would be very glad to see you; as would Mr. Willi-wood also. Friday morning we shall all be here. And of course, on Saturday, if I can manage to do so, I shall come down to the steamer to see you off. If you would like me to suggest an hour for Friday morning, I would say twelve o'clock. If it would be more convenient for you, I should be very happy to come down and call on you at the Brevoort House.

Very sincerely yours,

Furrukhabad

April 15, 1901.

Mrs. Mary Warren,

Gwalior, India.

My dear Mrs. Warren:

I got down to the Atlantic Transport [illegible] the other morning before the steamer had left, and the gangways were still down, but they would not let any more visitors go on board, so that, although I stood about and looked for you and [illegible], I missed seeing you. I am very sorry. I do not like people to go away to the Missions without seeing them off. It seems so cold and unfriendly. I live about fifteen miles out of the city, however, and came in as quickly as I could and went at once to the steamer. I just wanted to explain to you how it was that I failed to see you and to send you in this note the best wishes of us all for a very happy journey back to what you call "home".

It was a pleasure to see you [illegible] and it will be easy now to write to you. I hope that you will write fully about the work and about the general conditions in Morar. If anything that you write you think ought not to be published, just [illegible] it so and we will [illegible] that it is to be regarded private.

I hope that the journey may not tire you and wish that I could be at Gwalior to see the welcome that you will receive.

Trusting that you will live many years to see the [illegible] [illegible] that you have acquired and [illegible] [illegible], I am,

Very sincerely yours,

[illegible]

April 25th, 1901.

Miss Margaret J. Morrow,
Fatehpur, N. W. P.,
India.

My Dear Miss Morrow:-

Your good letter of March 20th was received just a week ago, and I write now with reference to some of the orphans under your care, who have not as yet been provided for. You said in your letter that you have now 26, and that there are eight or ten others whom you are expecting the followinf week. This will make at least 34. Of these you said fourteen or fifteen were provided for at the rate of three Rupees per month, and some at $15. per year. I gather that you have at least ~~thirteen~~ twelve who are not provided for. I write to say that we have arranged for the support of twelve of these thirteen by various classes and individuals in the Greenridge Presbyterian Sunday school of Scranton, Penna. The following are the names:

Mrs. George Sturgis,
Mr. Arthur Dunn,
Mrs. D. K. Oakley,
Miss Williams,
Miss E. Hitchcock,
Mr. I. A. Lansing,
Mrs. W. D. Kennedy,
Mr. W. G. Parker,
Mr. M. C. Carr,
Mr. J. H. Rittenhouse,
Miss Alla Wells,)
Miss Lydia Poore,)
Primary Class, Mrs. Pursell,

We shall have to keep these donors well informed, or I fear we shall lose their interest and contributions. Can you [illegible] write

Miss Morrow 2.

at once, say one or two letters a week, so that within a month or two you will have written to all the people whose names I have given? You can address the letter to them in care of Edward B. Sturgis, Esq., Scranton, Penna. If you have a camera, and can take a photograph of each child, and send the photograph to its supporter, it will be a great help. If you cannot do this yourself, and Dr. Alexander has a camera, can you not get him to do it? Or, if this is impracticable is there no local photpgrapherwho can take pictures of the children. Whatever expense is involved can be taken out of the money, if you will let me know of it, because Mr. Sturgis will be glad to pay extra for the photographs. He is very anxious on this point, and I hope it may be possible for you to gratify him.

Please do not think me exacting if I urge that you take special pains to write as soon as possible to these people. I do not like this special object giving myself, but we have got to take human nature as it is, and do the best we can, and I do believe that if in a case like this, we can satisfy the donors, we shall greatly increase their interest.and gifts.

If this does not provide for all your orphans, please let me know.

Mr. Sturgis is anxious that each giver should know "the name of his or her orphan, and have a little sketch of its history." You need not write very much to each one; his idea is that frequent brief notes are more valuable than infrequent long ones.

I have spoken to Mr. Byrd about the method of your drawing the money, and he tells me that you can show this letter to Dr.

Alexander, and ask Dr. Alexander to regard it as authority for him to pay you for the support of these twelve orphans at the rate of $15. per year. Mr. Hand would be glad, if instead of reporting such payments monthly or quarterly, as he may make them in the regular account, Dr. Alexander would send a special note to Mr. Hand telling him of it at the time they are made. Of course all these orphan contributions are held in a special account.

I hope that you are quite well; or, if not quite well, yet very much better than you have been, and that these little lives committed to you, may be so trained with God's help as to be a great blessing to India.

I hope you can manage to write more than once a year to these givers whose names I send, and just cut the annual letter into two or three parts, and send that many letters instead of one. You will have to be careful to keep a record of your orphans, and the persons to whom you assign them. If I were in your place, I would get a little book for this purpose. You can enter in it the date of each letter written, and so know how much time has elapsed since you wrote last.

With kind regards.

Very sincerely yours,

Unpublished.

April 30, 1901.

Miss Mary Fullerton,

Fatehgarh, N. W. P., India.

My dear Miss Fullerton:

I owe you many thanks for your two splendid letters of November 30th and January 31st. I was glad to hear of the excellent Women's Meetings that you held at Mainpurie. I hope things will work out so as to make room for you all in the regular Mission Meetings, at least to the extent of being present at the discussions. I think this is the only Mission of which I know where the women of the Mission are not present at the Mission Meeting. There are some missions where the women do not vote and others where some of the women vote and some do not; but I never heard before of a mission where the women were not allowed to be present. Indeed, the Manual explicitly provides that the women of the Mission, who are engaged in women's work, shall have the right to vote on what is known as "woman's work". I can see how things would work just as you say Dr. Ewing told you they did in the upper mission, when the women are shout out of the regular Mission Meeting and only come in in a body with their minds made up and their votes ready to pass on women's work.

Thank you very much for your explanation of the call for the new missionaries. I pointed out in one of the meetings of the Council where the objection was made that there was such a large number of single women in the India Missions, that that was not true of the Furrukhabad Mission. I only wish that we had the women to send, but I think you can scarcely understand how difficult it is to get enough

of the right kind of men and women. The Philadelphia Women's Society, which gives more money than any of the other women's boards and which covers the best states in the country has, I think, this year only three or four missionary candidates. The New York Board has only two or three. We have about eight or ten from Chicago, but all told, I think the number we have thus far is only about one-third or one-fourth of the number asked for by the Missions . I am sure the Board will do the best it can for the Furrukhabad Mission, but I am afraid it will be far short of what you justly feel to be the urgent necessities.

Miss Parsons and I were both greatly interested in your new school plans. We were watching to see what the outcome would be and rejoiced when your postal card to Mrs. Lucas came, stating that on the second day there were twenty-eight pupils present. I am glad you had the courage to take this step, even though the first consequences seemed to be disastrous. The missionaries at Lahore seem thoroughly satisfied with the change that they introduced along this same line in both their Hindu and Mohammedan Day Schools for girls. We shall hope to hear that your school has grown steadily in numbers, as I know how vastly more efficient it will be than the old scattered schools were.

I spent Sunday in Philadelphia, speaking at the University of Pennsylvania in the morning and evening. I see almost every time I go over your brother and it will serve to remind me of you if any such reminder were needed. Do you know, I have the most clear and distinct recollections of you, so clear that I could draw your picture if I were an artist. I think it was something in your face that was

like my mother's face and that impressed it so on my memory when we used to meet at Princeton. I think often of the Witherspoon Street Sunday-school and of the discouraging class which I think you took after I left it. I wonder sometimes if it can be any harder winning Hindus to Christ than it was to build up Christian character in those negro boys.

We are looking forward now with pleasure to seeing the friends from India, who sail from Naples, I believe, the day after to-morrow. Dr. and Mrs. Newton of Ferozepore and Miss Wherry of Lodiana, together with John Forman and his wife and the Janviers.

I do not know whether Mr. Hyde is coming with them or not.

How great at times the difficulties and perplexities of the work must appear to you. I suppose you often think, as I do, in the midst of such problems, how good it would be if God would just speak to us, and explicitly tell us what to do! And yet, when we stop for second thought, how clear it is to us that this is just the way God would not deal with us. We must be guided,- I do not see how any Christian can escape from this irresistible desire,- by external pressure and direction. We want rules and ordinances, and this is just what God knows it is best for us not to have, because it would frustrate His whole educational purpose with us; which is to bring us to do spontaneously and from our own will the thing that is right in His eyes. There was an interesting article in a recent number of the Journal of Ethical Literature, by Professor Thayer, of Cambridge, on the ethical methods of Jesus, in which he spoke of this; that "Jesus didn't deal with His desciples as many an instructor, ancient and modern, has dealt with his disciples. He doesn't give them a rigid and concise collection of rules to be stored up in the memory

and obeyed as occasion may require. He puts upon them the task of extracting from the figurative or picturesque oriental axiomatic expressions in which His lessons are couched, the particular direction befitting the diversified temperaments and the constantly changing conditions of individual life. He furnishes the principle. It is for the disciple to apply it".

Somebody said once in the presence of Thomas Erskine of Scotland, expressing this natural longing of human hearts, "If we could only have an infallible Church, an unerring guide"."O no," replied Erskine, "such a thing if it could be would destroy all God's real purpose with man, which is to educate him, and to make him feel that he is being educated; to awaken perception in the man himself, a growing perception of what is true and right, which is of the very essence of all spiritual possibilities. Any infallible authority would destroy this, and so take away the meaning of the Church altogether". It is always comforting to me to think in this way over the immense perplexities and difficulties of the mission work, and indeed, of all the serious work of life. When we make mistakes which we regret, it is good to believe that we have yet gained more through having been allowed to make these mistakes than if our liberties had been constrained and we had been saved from mistakes at the price of freedom and that discipline of will which is the fruit of prayerful struggle to discover the right, and to do it. A perfect machine, automatically doing perfect work, admirable as it is, is not as admirable as a free man making his way toward higher things through much flaw and shortcoming. As poor James Thompson says:

I ponder these things,
And they comfort me.

Although it was not of just these things he was writing.

Miss Mary Fullerton --6--

We are closing the fiscal year of the Board to-day and are rejoicing in having no deficiency, but being able to go up to the Assembly with a little surplus.

With kind regards to all,

Your sincere friend,

Furrukhabad.

April 30, 1901.

The Rev. C. H. Bandy,

Fatehgarh, N. W. P., India.

My dear Mr. Bandy:

I wish I could write as good a hand as that Babu who made the copy of the Fatehgarh Station Report. I can spell a little more accurately than he can but I can't write as legibly.

I cannot tell you how heartily I rejoiced at the good tidings in all the mission letters, regarding the Annual Meeting. I am glad there is such a fine spirit of good will and confidence and hope. I think that is the main thing. In writing to Mr. McGaw this morning I told him that I believed after all it wasn't the amount of money we had to spend which was of chief importance, but the spirit with which we went at the work, which the money we had enabled us to carry on. I believe we ought to have a hopeful heart and expect larger things, but whether they come or not, I certainly would keep the hopeful heart and attempt ever larger things.

I have never received that letter that you were storing up energy to write, with reference to reinforcements. It is too late now for you to use up that energy in the way intended, but you can switch it off unto something else. McGaw wrote a very good letter on the subject. I have told him that new missionaries are a great deal rarer than he imagines. I think it must be hard for you to realize just how difficult it is to get enough men and women of the right sort and by the right sort I do not mean any ideal and superlative type, but just good solid ordinary men. If it were not for McCormick this year, we

would be in a bad way. I think McCormick will supply about as many men as all the other seminaries combined. Mr. Tracey has been assigned to your Mission and he is the only man who has thus far been assigned to you. I have not given up hope that we may get another one, but in all the Missions it has been necessary to scale down the requests, simply because the men have not been available. Of course it would not have been financially possible perhaps to send out all the men asked for, but we never got to the point where it was necessary to raise that question, for the reason that not enough men have appeared to bring us anywhere near the necessity of doing so.

You will have learned from preceding letters of the assignment of some famine orphans under your charge to supporters at home. My letters to the Mission have mentioned all of them, except one taken by the Christian Endeavor Society in Axtell, Nebraska, the money having been forwarded by the pastor, the Rev. W. W. Harris. I wish you would let me know how many orphans you have now and what number are still unprovided for.

You know of course of the twenty-five who are under Mr. John Forman's care, who have been assigned to Edward B. Sturges, Esq. of Scranton, Pa. I hope that Mr. Forman found time to write to Mr. Sturges about the children, before leaving India. Of course, we shall try to arrange for him to see him out here. I trust also that he informed you fully about the matter before he left, because if we expect to retain Mr. Sturges' interest, I think we shall have to supply him with information. What he wants is a photograph of each one of his orphans, with the child's name on the back, and he would like to hear three times a year, very briefly, regarding it. I know that this will seem to you to be asking for a great deal. I do not need to

tell you that we try to protect you from all such calls, but it is practically impossible to do this. I have wondered whether Mrs. Brady might not have a little time that she could give to writing about these orphans, or whether that Babu who copied the Annual Report might not have ability enough to write notes about them. Even is his notes were a little bizarre and curious in their English, they might be all the more interesting to Mr. Sturges on that account. In sending the first one you could just explain who your helper in the matter was.

In order to keep things clear, you will have to have a book in which you will have to enter the names of the orphans with their supporters, and the dates of the letters you write, regarding them, and also to keep therein your accounts, for so far this special orphan work has, I believe, been held separate from the regular appropriations. If it is put in with the regular work, of course we shall turn in the contributions here against it. but so long as it is held separate, Mr. Hand says that you can draw from the Station Treasurer especially on account of the orphans for whom we are receiving money here, only with the understanding that such drafts should be reported at once specially to Mr. Hand, to be charged against the Famine Orphan Fund.

Please thank Mrs. Brady for the good little letter that she wrote to Mrs. Lucas, and which Mrs. Lucas forwarded to me. I hope that both you and she are well and that Mr. and Mrs. Smith and Mr. Gillam are laying hold of the language efficiently.

With warm regards,

Very sincerely yours,

Furrukhabad.

April 29, 1901.

Miss Mary P. Forman,

McAfee, Ky.

My dear Miss Forman:

Your note of April 27th was received. We should be very glad to have your sister go to Clifton Springs. Just at present there is only one missionary in the Board rooms, and we are entitle to have three. The cost to the missionaries using those privileges is $5.00 per week. That covers everything. Will you kindly let us know what day your sister would like to enter Clifton and we shall write up telling them to be expecting her.?

I am sorry that she has not improved more since returning from India and hope that a little time at Clifton Springs may quite set her on her feet. We are looking forward with pleasure to seeing John and the other members of the India party who will arrive the second week in May.

Very cordially yours,

April 30th, 1901.

The Rev. Henry Forman,
Utah, N. W. P.,
India.

My Dear Mr. Forman:-

Your good letter of March 19th was received the 18th of this month. I have read it with greatest interest, as all of your letters, and rejoice that the work goes for ward steadily at Utah. I can imagine the disappointment it must have been to you in not being able to take advantage of the appropriations that have been made; but I shall hope that you may be able before long to acquire the land that you need. With reference to the amount to be paid for it, and the apparent disagreement between the detailed appropriations as sent, and the cablegram, I would say that as in all such cases, the appropriations are the authoritative statements of the Board's action. The cablegram was sent as it was, because we judged from the fact that you asked for a cable that a great deal might depend on your being authorized to buy at once, and that if it were worth while to but at all, it was worth while to buy even though the land should cost a little more than 900 Rupees, and we did not want to tie your hands with limitations for the cost of the land, while providing generously for buildings. Of course if the land cannot be bought for 900 Rupees, more will have to be paid for it; but in that case I hope you can use some of the money appropriated for the minor buildings, and let the new request be made for the latter. I do not

Mr. Forman, 2.

think that you need to refer the matter back to the Board, but believe that the Board would approve of your making use of the money appropriated for some of the minor buildings toward supplementing the grant for land, if this should be necessary. I hope you may be happily disappointed in your fear that "It may be months before we get a site."

I was good to learn of the advancement of the Presbyterial work, and also of your views as to the unwisdom of including in the costs of the churches, on the baisis of which the Board's grant is made, the contributions which the missionaries themselves make. This has always been the view which has prevailed here, although it was pressed on the Lodiana Mission because of the objections that were made. But I feel myself more and more strongly about it. Especially in view of the form of duplication that seems to be inseparable from the plan. I mean that there are cases (I think this is the fact) where churches are provided with a pastor out of mission funds, the people themselves not giving one anna toward his support, but what they give going into the Presbyterial fund and drawing from the Board's treasury so much per Rupee. In other words, the people get their pastor for nothing, and they get in addition from the Board so many Rupees for every Rupee they give to the Presbyterial fund. This may be a good plan. I am trying to see through all its bearings and outreachings, but it seems to me to be such a very generous plan, that the impropriety of including missionary contributions to increase the amount drawn from the Board's treasury is enlarged.

Mr. Forman ,3 .

Thus far Mr. Tracy is the only new missionary who has been assigned to the Furrukhabad Mission. I sincerely hope that we may get another man, but men, good or moderate, are amazingly rare. I do not think that a single man has been declined this year whom every one of you would not have voted to decline. You really get, however, another missionary in Dr. Ewing, and yet another in Dr. Lucas back from Saharanpur.

Thank you very much for your reference to the matter of special gifts. . I hope in view of the facts as they are emerging, we may get that part of the work in better shape. I hope that you and the others will let us know of any specific cases where there has been a slip. I think it is easy often for us to think that there has been many slips, when perhaps it would be difficult for us to put our finger on a specific case, and it is such cases of course that we would like to know about in order to remedy the mistake.

We have a good opportunity to make a test of the efficiency of special appeals in this very matter of the Etah property. It is true thatthe Board appropriated the money for that property, but a special gift for it would be fortunate, and it is just the sort of an object which ought to be covered by special gifts. I hope if you or Mrs. Forman know of any individuals who would like to give that money, you will use your influence to get them to do it.

I made a copy of what you said in the P. S. of your letter, regarding the change of forwarding agents, for Mr. Hand. From the statement which you make, we should all certainly strongly incline toward the use of Thomas Cook & Son. If the only ground for using

Gordon was the desire to help a rather weak firm trying to rise, we should certainly hesitate to risk trust funds. It is all right for individuals to use personal funds in such a way, but an institution or organization using trust funds must guard them at every point, and not incur risks under the cover of benevolence.

The home papers have contained some summaries of the India census. I am writing to London, asking when the full report will be out. I have a Blue Book covering the census of 1891, and shall be interested to study it in more or less detail in comparison with the census of this year.

Dr. Brown we hear is now in Japan, and will work his way slowly around to India, arriving next Winter some time. I hope he may keep his health, and that even though his time in India is short, he may be able to spend a day or so with you.

I think I have never acknowledged the receipt of your letters of January 3rd and 10th, and also Mrs. Forman's kind note of January 10th, written after the receipt of the telegram. Will you please thank her for her kind note?

Thank you very much for your reference to the discussions on the subject of individual communion cups and the baptisms of low caste at the Synod. I should like to have heard those discussions. With reference to the baptisms of low castes, I should like to ask your opinion on this proposal: namely, to substitute for baptism with these people, some rite; for example, the formal abandonment of some particular specific custom. I do not know whether any of the people in your field wear the kes. Up in the Lodiana field the report indicates that

they require their low caste converts when they are baptized to cut off the kes, and Mr. Janvier says in his report that the workers with him had a long string of these which they had woven together as a triumph of the campaign. This course would have many advantages, and it seems to me it would constitute a clean break with heathenism, and a break of a sort that would appeal to the people more even than baptism; while it would save baptism from the danger of those who oppose its use as the sign of rupture with their old life on the part of those who are coming over to Christianity.

I spent Sunday in Philadelphia speaking, and stayed with Sailer, who referred again to the pleasure he had in visiting you, and to the sympathy with and admiration for your work.

I am looking forward now with much delight to the prospect of seeing John and Janvier and Hyde, and Mr. and Mrs. Newton within a few weeks. I believe they sail from Naples day after to-morrow.

With warm regards.

Very cordially yours,

April 30th, 1901.

The Rev. A. G. McGaw,

Etawah, N. W. P., India.

My Dear Mr. McGaw:-

I have four good letters from you which I have not acknowledged I believe, although I have written to you since the receipt of one of them, namely, your letter of October 30th. In addition to that, I have your unanswered letters of December 18th, January 1st and March 7th. I have kept out of the files also, your note of November 28th, in order to say just a word regarding the estimate of 240 Rupees for Babu S. R. John. You wrote that that might be cut out. I let it stand, however, as it did not effect the total of the appropriations. That was determined on the basis of what it received last year. I think it was just as well to let the item stand for you to cut out, and so to provide to that extent for the cut on the Mission.

My heart went out to you in reading your annual report, and I have thought many times of you, and all the constant strain upon your sympathy and spiritual judgment which the work must make. I have spoken about it several times in meetings, suggesting that the burden of a work like this must be even harder in a way than the burden of a great work like Paul's, to which he was referring when he spoke of "the care of all the churches" that came upon him daily. The Church is an institution which lacks of necessity the personal

Mr. McGaw, 2.

pressure and appeal of the individual. Moreover, when the work gets to that stage there is a movement about it, and what one may call an impersonal generality to it, which makes the strain on one the strain of care for institutions rather than for individuals. I think I would rather bear the care of all the churches than the care of many individuals. I can see where the strain,-the hard-telling strain- is in your work, and pray with you that you may be given grace to bear it.

I hope that you have been able to write some times to Mr. Sturgis. He has become more and moreinterested in the orphans, and is now supporting two hundred himself, while his Sunday School has taken, I believe, about forty more. He believes that all this will be kept up if they can hear from the field, but that it will not be kept up if they cannot hear. He says he does not want long letters, but just brief notes about the orphans individually. If you could have a photograph taken of each one, and put the name on the back, and send a little note about the child, and could do this for one orphan every fortnight or so, I think it would hold Mr. Sturgis's interest and gifts. You know well that I do not like suggesting this sort of a burden to you. We do all in our power to fight off these appeals for letters, letters, letters from the missionaries about native individuals. But in many of these cases, as you know, it is a choice between that and losing the contributions. And just as if it makes our brother to offend we are not to eat any meat, so if it can secure his missionary contributions and interest we ought to write letters.

If you cannot write all these letters yourself, Mrs. McGaw

doubtless could take a hand now andthen; or, if you know some English-speaking native, who is intelligent enough to do it for you.

Mr. Henry Forman writes of the location of Mr. Joel David in Cawnpore, and of his illness. I hope that there may be a new man for the place this year. This suggests your formal letter of December 18th addressed to the Board, accompanied by your letter of January 1st, with reference to the Mission's need of reinforcements. I have written to Mr. Forman that the only man thus far appointed is Mr. Tracy. In the list that was approved by the Board of new missionaries, as I wrote in my letter accompanying the estimates, two men were authorized for the Furrukhabad Mission. But you would be surprised to know how hard it is to get the men. We have had a good number from McCormick this year, but we have only one man from Princeton. Two others applied; but they both failed on account of their health. We may get one or two others; I cannot say. I am sure, too, that the standard has not been arbitrary or an unjust one, and that not one of the men who have not been accepted this year would have been accepted by you. I hope that we may find some more men, and that I may be able to write soon of the appointment of another man, and of the appointment of one or two single women. As I wrote Mr. Forman, the transfer of Dr. Ewing to your Mission, and the return of Dr. Lucas practically give you two more men. Of course you [illegible] John Forman and Mr. Janvier now at home on furlough, but Dr. Johnson I suppose will be back in the Fall, while you have the two men who went out last year.

I wish, too, that we might find just the right man for the

Gwalior work. Mrs. Warren was very favorable toward the appointment of such a man. I wish we might have found him so that he might have met Mrs. Warren before she sailed. But that has not been possible. Of course we should not send him out only for that Station, but should send him to the Mission, the Mission having authority to locate him where it thought best, but we should have striven to find a man who had just the qualifications for Gwalior.

I understand and sympathize wholly with the appeal in your letter of January 31st, for what Dr. Ellinwood used to call "spizerinktum" in the work in India. I do not think it is so much a matter of having more money, as it is having the spirit of hope and aggression. We must not get the idea that we are up against a stone-wall. Whether we are going to have more money, or whether we are not are questions that we can leave to God in the future. What we want to do is to make sure that we are going to use every year more wisely and effectively whatever we have, and that we are going to lay hold with great faith every year on all the promises of God.

I am sure you must be over your measles. I hope they did not give you too much trouble, and that you adopted children did not catch them from you.

With warm regards to you and Mrs. McGaw.

Very cordially yours,

181

May 2nd, 1901.

The Rev. W. F. Johnson, D. D.,
1306 South Broad Street,
Philadelphia, Penna.

My Dear Dr. Johnson:-

I expect to get to work at odd hours this Summer, on some missionary lectures for the Fall, on the missionary aspects of some great movements. I want to deal among other things, with the Sepoy Mutiny, andthe Somaj Movement. Can you put me on the track of the best literature on these subjects. Have you ever seen anything, either books or magazine, dealing with the missionary aspects of the Mutiny in detail? Or, if not with the missionary aspects of it, then with the religious aspects? I think you must know pretty well the literature on both these subjects, at least the literature that is available in India, which may be the most valuable of all; and I should be very much obliged to have the help of your larger knowledge.

I hope that you and your daughters are very well. It was great pleasure to see you all again last Thursday evening.

I received a note the other day from Miss Wherry, in which e said she would be coming with the party sailing from Naples on ay 2nd, consisting of Mr. and Mrs. John Forman, Dr. and Mrs. F. J. Newton, and Mr. and Mrs. Janvier.

Very cordially yours,

Robert E. Speer.

May 9th, 1901.

Miss Emily N. Forman,

McAfee, Kentucky.

My Dear Miss Forman:-

Your letter of May 7th is just received. I think that there will be a vacancy at Clifton in our rooms in June, and if you will let us know as soon as you know what time you would like to go there, we can endeavor to arrange things for you, and I hope may be able to do so without difficulty.

I am looking forward now with great delight to seeing John and Mr. Janvier, andthe other friends next Tuesday.

Very cordially yours,

May 6th, 1931.

Miss Emily N. Forman,
The Sanitarium,
Clifton Springs, N. Y.

My Dear Miss Forman:-

I hope that you are safely settled at Clifton Springs, and that you find it as comfortable as you had hoped. I trust that you may get great good from your visit. You will let us know, will you not, if there is anything we can do to make your stay more pleasant ?

It was a great pleasure to see John in Philadelphia. I am hoping to see him here some time this week.

Very sincerely yours.

May 28th, 1901.

The Rev. John R. Foman,
Bingham House,
Market Street,
Philadelphia, Penna.

My Dear Foman:-

I came back to my office yesterday, and found here your note of May 25th, telling of your letter to Mott. I am sure that any decision you may have reached with reference to how best to spend next year, you have reached under God's direction, and that in whatever work you do, you will find, as you have always had, His abounding blessing. I do not need to tell you that you will have in it, as you have always had, my love and prayer.

I think you are not going to have any trouble in having your time well filled up. When you come over this week, we can have a little talk about the matter with Dr. Walsey, who will be delighted to arrange tours for you that will economize your strength as far as possible, and give you the opportunity to reach people who may be reached.

Can you let me know when you and Janvier are likely to be here, so that I may try at least to arrange for a meeting of the India Committee? I hope that you and Jo have seen Dr. Alexander. If you can see him before writing to me, it might be well for you to ask him what time on Thursday or Friday would be most convenient for him. I can then call the other members of the India Committee to meet at

Mr. Lerman, 2.

that time. On Thursday afternoon, I am sorry to have to say, I shall have to leave the office at about half past four o'clock, in order to catch a train for Princeton, where I have to speak that evening; but Friday afternoon I can stay here as long as may be required. So that it might be well if it suits Dr. Alexander, to fix upon that afternoon at four o'clock. Mr. Van Norden, the other member of the Committee, is a Bank President, and earlier in the afternoon would not be as convenient for him. I think Dr. Alexander is stopping at the Gladstone, which is on the corner of Eleventh and Pine Streets. To save time, I am dropping him a note, and also to the other members of the Committee, asking them whether four o'clock on Friday would be a satisfactory hour for them, in case it seems well to fix on that time.

I have many other things to say to you besides those I said to you the other evening in the Tenth Church.

Very affectionately yours,

June 4th, 1901.

The Rev. Arthur H. Ewing,
Allahabad,
N. W. P. India.

My Dear Mr. Ewing:-

I am ashamed of myself to think how much time has passed since I have written to you. I have received at least five good letters from you which have not been answered, but I have been waiting in order to be able to write as I hoped to, shortly after the arrival of Janvier and Forman, regarding the Allahabad College. I rejoice now to report the conclusion that you have been waiting and praying for. Janvier and Forman were at the Assembly, and came over here from there; and on last Friday afternoon we had a meeting attended by all the members of the India Committee and the Council, and by Mr. Janvier and Mr. Forman. The college project was fully discussed, and was at last approved by a vote of two to three of the Committee. Mr. Van Norden resolutely opposed it, contending that it would be only a duplication of the Forman Christian College, where he declared there had never been a baptism, and where the missionaries did not want to have baptisms, fearing that they would break up the college. The Board met yesterday, and the Committee made its report then, Mr. Van Norden speaking in opposition to it, and Dr. Alexander, and Mr. Janvier, who was present, speaking in its support. It was carried, with I think only Mr. Van Norden's vote in the negative, though

it may have been that one or two other members of the Board inclined to his view. The full report of the Committee was as follows:

"The India Committee met on May 31st, with the Council, and with the Rev. C. A. R. Janvier and the Rev. John N. Forman of the Furrukhabad Mission, to consider the request of the Furrukhabad Mission with reference to the founding of a Christian College at Allahabad, as set forth in the following extract from the Minutes of the last meeting of the Furrukhabad Mission:

'It was moved and carried that in view of the present situation and needs of our Mission, we renew our request for the opening of College classes in connection with the Jumna High School; that we ask the Board to give permission for Messrs. J. N. Forman and Janvier while at home, to raise $15,000 for buildings and apparatus, and $50,000 additional for a permanent endowment, so that the expenses of the institution may not be a drain in future upon the funds of the Board.

'It was moved and carried that J. J. Lucas be appointed to present the matter in writing to the Board, and Messrz. Forman and Janvier to present it in person.'

"After hearing Mr. Janvier and Mr. Forman, and after a full discussion, it was voted to recommend to the Board the following action

1. That the Board approve the plan of the proposed College at Allahabad,
2. But that the Board cannot pledge itself to make any appropriation from its regular funds for this purpose,
3. But authorizes Mr. Janvier and Mr. Forman to attempt to raise the funds specified in large sums, with the understanding that they will use due care to avoid encroaching upon the sources of the Board's regular income,
4. And that the Board commend the proposed College to the Twentieth Century Committee of the General Assembly, in the hope that the Committee may use its influence to promost the project."

Even those who supported the proposal took pains to say that it was their conviction that the right development of our India Missions should be in the direction of the expansion of their evangelistic work; by the use I mean of direct evangelistic rather than educational methods. I pointed out, however, that that was more true of the Lodiana Mission than of the Furrukhabad Mission; that there was not a boys' boarding school in the Mission, with the exception of the

orphanages; and that the only high school in the Mission was the school which it was proposed to develop into the College.

Well, the beginning is now made. I do hope and pray that if it is God's will, Janvier and Forman may be successful in securing the funds, and also that if they do, the college may be made in its Christian character and its direct evangelistic results, such a success as to vindicate the wisdom of the Mission and the Board, and as to disappoint the expectations of those who have felt unable to give their approval. The only way to do this will be to fill the school with an irresistible Christian atmosphere from the beginning. Some of the schools in China have succeeded in doing this. Dr. Mateer's College at Tungchow, for example. Practically every graduate of that college has been a Christian, and have been men of solid character, and of high intellectual proportion also. I doubt whether any college in India has done more thorough work on the educational side, and none can have done more thorough work on the missionary side. I hope that now in the school you may be able to work with the men so as to bring many of them to the acceptance of Christ as their Saviour, and to a bold, open confession. We shall pray for this, as I know you will work for it.

You will have heard before this, of Dr. Babcock's death. I thimk of him in connection with yoursuggestion in one of your letters that you might be able to interest him and Dr. Purves in the college. It seems impossible to think of him as gone. He was already such a power here, and was sure to be a greater power; and he would have been

the means of bringing hundreds of thousands of dollars into the foreign mission work. And God has had His own justification for doing what He did. A friend of mine, who was off with a party of New York people recently, told me that he had found among them a practical idolatry of Dr. Babcock, and that he wondered whether God had not taken him away in order to recall these people to Himself, and to rebuke them for setting their affections too much upon one of His servants. I fear Dr. Purves will break some time. He works unsparingly, and, as you know, is not strong. If you were going to write to him about the College, you had better write to him soon. Indeed, whatever we are going to do, we had better do soon, for the night comes for each one of us almost before we know that the sun has slipped past noon.

On receiving your note from Lahore, I wrote to Frame, and found that he was going to Lahore, so that it did not seem wise to raise the question of disturbing Mr. McIntire's assignment to the Philippines, where he is greatlyneeded, in the laying of the foundations of the work there.

A word fur ther with reference to the effort to secure the money for the College. Of course I will do what I can. The one difficulty resides in this, that this country is raked as with a fine tooth comb for money for educational purposes by representatives of our colleges and schools. Every man who is responsive to an appeal based on educational grounds is sought out and dealt with, so that we are not likely to get money for a school abroad from anyone who would

give it just because of interest in education. On the other hand, those who are interested in the foreign field on missionary grounds, are, as a rule, inclined to give their money to the support of men as missionaries, or to hospitals, or direct evangelistic work. Occasionally a man will give considerable sums for educational work abroad because both educational and missionary motives constrain him, and these are the men for whom we must keep our eyes open. I hope you will do some correspondence yourself in search for them.

I agree with you in believing the actions of the Mission and the Board with reference to this College are another evidence of God's readiness to answer prayer. I have seen this past year many instances of just this blessed truth. They are the most striking because there hasn't been any miraculous intervention, but, what is far more wonderful, a Divine disposing of many minds, so that a result impossible otherwise, has been attained. Let us learn fresh faith, and work with more confidence that the good and living God is working with us.

Your good letter from Allahabad was received just four weeks ago. I am glad that you are trying to get the church on to its own feet, and shall be interested in what you will write further regarding the Grant-in Aid schome. I do not see with as luminous an eye all the outworkings of that scheme as I wish I did. Is this not the way it works in some instances? A church has its pastor and would be able to pay a considerable sum toward his support. Instead of doing this, it draws from the Mission the full salary of the pastor, giving nothing on its own account, and devotes all its own contributions to the

Mr. Ewing, 6.

Presbyterial fund, where each rupee draws two or three rupees from the Board's treasury. Ought not such churches to support their own pastors first? or, I will not say that; but ought they not to give a certain proportion toward the salary of their own pastor before they are entitled to draw from the Board's treasury money for the Presbyterial fund, in supplement of their own gifts thereto? I do not see how the Grant-in-Aid scheme is to work in the direction of self-support unless it is allied in some way with a diminishing contribution from the Board to the support of the local pastors.

I am glad you are going to work on the Tantries. I read a long article in the Indian Standard, telling of Dr. McDonald's taking the matter up. There are no translations of the Tantries are there, that would be available here? I can imagine what disgusting stuff they must be, but we ought to know about just that sort of stuff in order to be able to silence the lying flatteries and praise with which a certain type of them here in the West deals with the Oriental religions and their books.

I thought of you often at the General Assembly. We had a good Assembly, and the Foreign Missionary cause lay, I think, nearer to its heart than any other. Dr. Halsey and I went over to represent the Board. We had some splendid missionary meetings; the Popular Meeting on Wednesday evening being the best Popular Meeting of the Assembly. Janvier made the last talk, and it was captivating.

Mr. Hand is making arrangements for the India members going out this Fall, and I know how eagerly you will be expecting Mrs. Ewing.

She has written about a niece of hers who might be available for the girls' school at Allahabad, and I have written, asking her to have her niece write to us, so that we can gather her papers, and if possible secure her appointment.

I am so glad to think of you at Allahabad, and to look back at all our meetings and conversations while you were here. You do not know how good it is to have such a true friendly feeling in correspondence. Rather, you do know what it is, I am sure.

I shall write to the Mission as soon as I can regarding the Board's decision in the matter of the College; but wanted to get this letter off to you by the first mail.

With warm regards to all at Allahabad.

Very affectionately yours,

Furrukhabad.

June 6, 1901.

The Rev. John N. Forman,

L o w v i l l e , N. Y.

My dear Forman:

At the meeting of the Board on Monday, the Report of the India Committee on the Allahabad College was adopted, with only Mr. Van Norden's vote in the negative. The resolutions of the Report were as follows:

1. That the Board approve the plan of the proposed College at Allahabad.

2. That the Board cannot pledge itself to make any appropriation from its regular funds for this purpose.

3. But authorizes Mr. Janvier and Mr. Forman to attempt to raise the funds specified, in large sums, with the understanding that they will use due care to avoid encroaching upon the sources of the Board's regular income.

4. And that the Board commend the proposed College to the Twentieth Century Committee of the General Assembly, in the hope that the Committee may use its influence to promote the project.

At the same meeting of the Board it was voted that you be permitted to devote six months of your furlough to work among students, the expenses and your salary during the period, to be met, as I understand the plan and as was the case with Wilder when he was here, by the Student Volunteer Movement.

Very affectionately yours,

~~316~~

Furruckhabad.

June 1, 1901.

Mrs. Arthur H. Ewing,
Station 209,
Baltimore, Md.

My dear Mrs. Ewing:

Thank you very much for your kind letter of May 31st, with its most sensible [illegible] to my [illegible] Mrs. Carleton. What I have heard from the other missionaries at home from the Lodiana Mission, exactly [illegible] to what you have written.

Mr. Hand told me of your letter to him. I [illegible] written to you, saying that of course any of the missionaries returning, who wish to make their own arrangements, [illegible] do so, but in view of the experience of the missionaries, who pursue this course and of the parties under their charge and lost for years, Mr. Hand does not feel able to turn over to some of the returning missionaries the plans of new missionaries you have not requested him to do so.

With reference to your niece, I hope she will not refrain from applying because of your fear that she will be at once assigned to the Jumna School. We know she would have to be studying at the language for the first few years, and after a little while she may come to Allahabad, even if she is not assigned there at the outset.

The Confession of Faith question is a good deal of a puzzle, I imagine for many of the young women, but don't you think it will do good if it just leads them to read the Confession? As Presbyterian

You are right in supposing that there are the very questions asked candidates for the ministry, but the candidates are examined and they are asked innumerable other questions beside. The young women are not. I wish you might have been at the Assembly, but I shall look forward with pleasure to seeing you here before you sail.

Very cordially yours,

Furrukhabad

June 12, 1901.

Miss Emily N. Forman,
"The Sanitarium",
Clifton Springs, N. Y.

My dear Miss Forman:

Dr. Malcolm has written to Mr. Hand of the desirability of your laying aside all anxiety and care as to the time of your return to India and giving yourself to the sole business of getting just as well and strong as you can. We quite share Dr. Malcolm's view and hope that you will lay aside all care as to the time of your return and just turn, with a mind as totally free from all responsibilities as you can make it, to the one occupation of getting rid of as many ills as you can and laying up as much strength and vitality for the future as you can. We are so glad that you are at Clifton Springs and only wish that you might have gone earlier. But it is well that you are there now and under all the kindly influences of the Sanitarium and we shall hope that it may do wonders for you.

With kind regards to you and your sister, I am

Very sincerely yours,

June 13th, 1901.

The Rev. John N. Forman,

Lowville, N. Y.

My Dear Forman:-

The morning sessions of the New Missionaries' Conference, which began yesterday morning, commence at 9-30, and last until 12-30. You are down for next Wednesday morning, and I suppose will follow about 10-45 or eleven o'clock.

Janvier is here, and spoke to the new missionaries this morning. He is going up to Boston to-night, to the Y. M. C. A. Convention there.

Very affectionately yours,

June 21st, 1901.

The Rev. C. A. R. Janvier,

Madison, N. J.

My Dear Janvier:-

Have you ever worked up the literature of the Indian Mutiny so as to be able to tell me where I can find the best things on the missionary aspects of the Mutiny? I know there is a good deal, but doubtless you have gone into the subject much more thoroughly. Do you know of any good magazine articles, or any publications in India that I could get access to in this country bearing on this subject?

Also, can you tell me what are the best things on the various Somaj Movements, with special reference to their relation to Christian Missions?

I am turning over in my mind a course of missionary lectures, which I have to deliver next Fall, on the subject of "The Missionary Aspects of Great Movements," and the Sepoy Rebellion and the Somaj Movements are two of the movements that I want to take up. If you can give me any points as to the literature on the subject, or, if you have any thoughts in your own mind that you could just jot down in brief for me, I should be very much obliged.

Do not try to write out anything elaborately, but just take one of your next railway journeys to jot down a synopsis of two lec-

Mr. Sawyer, 9.

tures on those subjects, such as you would make out for yourself.

Very affectionately yours,

Furrukhabad.

June 20th, 1901.

To the Furrukhabad Mission,

Dear Friends:

The Annual Conference of New Missionaries has just closed, after a delightful week of meetings and of personal intercourse. It was of great value to have Mr. Janvier and Mr. Forman here, and to give the new missionaries the advantage of meeting and talking with them. Mr. Janvier spoke at one of the earlier meetings and Mr. Forman closed the regular morning sessions of the Conference with an address yesterday morning on "The Missionary and His Relations to Man", which was followed by a Communion service, in charge of good old Dr. Wells, the President of the Board. The subjects discussed in the Conference were such as these: "The Missionary and His Relations to the Home Church", "The Missionary and His Relations to the Board", "The Aim, Methods and Agencies of Missions", "Missionary Ethics", "The Missionary's Relations to Governments", that is, Civil Governments, ecclesiastical authority and administrative authority represented in the Board, the Mission, and the Station. "The Missionary's Relation to Social Customs and Native Religions", "The Missionary and Finances", which was accompanied by a practical talk by a professional accountant on Bookkeeping, "The Missionary and His Bible", "The Missionary and His Relations to Christ", "The Intellectual Life of the Missionary", etc. One morning the young men and the young women met in separate meetings and were addressed, the former by the Board's medical adviser, and the latter by a woman physician, who had been a missionary. We hoped to have Dr. Mary Eddy, or Dr. Helen Newton to speak to the young women, but Dr. Eddy was sick and Dr. New-

tom could not come. It was a most valuable Conference in every way, practically and spiritually. Every year gives added evidence that the idea of holding such conferences was truly of God.

I have great pleasure in reporting that of the missionaries who were at the Conference, five have been assigned to the Furrukhabad Mission: The Rev. John M. Lawrence and Mrs. Lawrence, the Rev Charles H. Mattison, Miss Josephine C. Johnson and Miss May S. Lincoln. You will notice the omission of Mr. Tracy's name. That is because he has been assigned to the Lodiana Mission. His original application mentioned the Lodiana Mission and after careful consideration of all the questions that were involved, it seemed better to assign him of the three young men available for the two Missions, to Lodiana and Mr. Mattison and Mr. Lawrence to Furrukhabad. Mr. Mattison is a graduate of Union College and of Auburn Seminary. He is a man of great mechanical skill, able, as the professors at Auburn say, to look over any piece of machinery and reproduce it. After talking with Mr. Janvier we have felt that he might possibly develop into the man the Mission wants for Cawnpore. So far as one may know his qualifications without actually having tested them on the ground, Mr. Mattison thinks that he would like work that would involve industrial or educational elements. Mr. Lawrence is a graduate of Grove City College and of McCormick Seminary, where my friend Professor Robinson says that he ranked among the first four or five men in the class in scholarship and piety. Miss Johnson is an experienced teacher, having taught for the last seven years in various grades in schools in Minnesota and Wisconsin. I think she is also able to play and lead in singing. Miss Lincoln has had an exceptional training as matron and teacher in the Connecticut Reformed School for Girls at Middletown. She goes out with actual experience in the work of saving

souls from present ruin and death.

The new missionaries will sail from Marseilles on October 24th, so as to be present at the Mission Meeting. Of course their assignment to stations is left to the Mission.

Some time ago, the question of the inequality existing between the salaries of unmarried men and unmarried women was considered by the Board, the question having often come up from various quarters, and as a result of consideration at this time, the following action was taken:

"It was voted that in the case of unmarried men appointed, but not yet sent to the field, and in the case of all unmarried men henceforth to be appointed, their salaries should be one-half that of married missionaries, any amendments to this rule rendered necessary by exceptional conditions in any fields to be considered and delt with as necessity arises".

It does not seem to the Board that where unmarried men are boarding in the families of missionaries, there is any reason why their salary should be greater than the salaries of unmarried women. If in any individual case the circumstances are peculiar and exceptional, the Board would be very willing of course to take such cases under consideration. In accordance with this action of the Board, the salary of Mr. Mattison will be fixed at $540 a year.

The appropriations as sent out to the Mission did not include any items for the new missionaries, so I report appropriations on this account herewith as follows:

	Outfit	Travel & freight	Salary	Teacher
Miss J. C. Johnson	$200	$325	$258	$100
Miss M. S. Lincoln	200	325	258	100
Rev. and Mrs. Lawrence	400	650	516	200
Rev. C. M. Mattison	200	325	258	100

I have great pleasure in reporting further the following action of the Board, with reference to the Allahabad College.

"1. That the Board approve the plan of the proposed College at Allahabad.

2. That the Board cannot pledge itself to make any appropriation from its regular funds for this purpose.

3. But authorizes Mr. Janvier and Mr. Forman to attempt to raise the funds specified, in large sums, with the understanding that they will use due care to avoid encroaching upon the source of the Board's regular income.

4. And that the Board commend the proposed College to the Twentieth Century Committee of the General Assembly, in the hope that the Committee may use its influence to promote the project."

The question was discussed for the larger part of an afternoon, in a conference, which was attended by all the members of the India Committee, by the Council and by Mr. Janvier and Mr. Forman. One member of the Committee, who is opposed on principle to further development of educational work in India was unable to accept the decision of the Committee. In good spirit he opposed the adoption of the report in the Board and voted against it, but I think his was the only negative vote. Mr. Janvier and Mr. Forman will doubtless report to you whatever they are able to do.

I cannot over-emphasize the desire of the Board, and do not need to do so, because I know it is also the desire of the Mission, that the College should be made from the beginning, and to that end the School should be made more and more now, a positive evangelizing agency; that it should be so filled with the spirit of personal Christian activity; that each boy should be brought so constantly and individually under powerful personal influence that scores of them may be led to open confession of Christ and to his most loving service.

You will have received before this reports of the General Assembly. It was a very good meeting, ruled manifestly by the spirit of Christ. This was not more evident in the revision debate that

it was in the warm reception given by the Assembly to the cause of Foreign Missions.

With warm regards to all,

Your sincere friend,

June 25th, 1901.

Dr. Margaret Norris,
3 Edmonstone Road,
Allahabad, N. W. P., India.

My Dear Dr. Norris:-

I received your good note of February 28th quite a while ago, and have looked at it many times, but have never been able to get at answering it until to-day. If anything comes of our correspondence with Mrs. Stoner, of course I shall let you know.

We have rejoiced in all the nice things that have been said about you and the efficient way in which you have taken hold of the language and the mission work. It is a good deal, I think, to meet Dr. Caldwell's ideal, which you seem to do. I am sure that as the years go by your power will grow yet more and more, and also your joy and satisfaction in your work.

I hope that the burden of work pressing on you has not been so great as to interfere with your work on the language. It is especially hard for a doctor, I think, to keep free from getting entangled in the work prematurely before the backbone of language study is broken. How hard it is always for us to be willing to sacrifice a little present opportunity for the sake of larger opportunity in the future! That is just what we must do, however, in language study. I hope you will not find the language too difficult. You will find it of immense help to mingle constantly with the people.

Of course this is easier in some countries than in others, but in every country we are apt to drift without knowing it into the companionship of those who are most akin to us. It is so here in this country, and accordingly we lose what comes from intimate acquaintan with all classes and the peculiarities of the mind of each class. All this came out very well in a letter I received a while ago, from the Rev. Robert F. Fitch, of Ningpo, who went out to China three year ago. He is a splendid fellow, and I expect him to do a great work. You will be interested in the following sections from his letter:

"I am continuing my study of the language, four hours a day to my study, much of the time with a teacher, and then another hour and a half I am spending in an entirely new way. My teacher goes with me to the tea shops or temples, and there we sit, sup, and soon have a number of other patrons of the place sitting around, and we chat together. I have begun this for only one week, and find it most helpful. The men thus met are mostly artisans and coolies, a few only being of the educated class. They are in all kinds of trades, and are most ready to communicate all kinds of information in regard to their business, customs, or personal life. Yesterday afternoon I heard a professional impersonator tell in a teashop, a story with a good moral. The audience listened quite attentively. This experience is opening up their life in a new way to me, and helps one to understand more their peculiar traits. Onemust sit down with them day after day and be one of their number, and he will learn what he never knew before. By this continual conversing on various themes one soon finds out how intelligible he is to his audience. I would throw out this suggestion, with the hope that you may use it with the young men who go out in the future. It is not enough to visit our native pastors, eat and live with them. They are Christians, understand more or less the peciluarities of the foreigner's Chinese or un-Chinese idiom, and unintentionally conceal much. One must mingle with the heathen, know their views of life from their own standpoint, and their ideas of Christianity as they have heard it preached. Some of them regard Christianityas and intelligent and powerful form of scepticism, which, while it puts forth a new mysterious God, has for its main object an attack on faith in idols; in short is destructive rather than constructive. Such a conception will have no power to redeem them and will only make them antagonistic.

"This suggestion of thus mingling with the heathen was given me by a most ungodly man, but a fine linguist, a fine speaker of the Mandarin, and one with the most intimate knowledge of the Chinese.

Dr. Morris, 3.

"Now, how to present the heart of the Gospel to a people like this, with the widest differences also between the educated and the uneducated, how to make them feel their sin and need, and turn to the only One who has divinely loved them and died to redeem them from death - this is a tromendous task. I am not prepared to do much preaching yet, not that the preparation is difficult any longer, so faras vocabulary and idiom is concerned, but the people have only begun to know, and much of our preaching, even when preached in love, is unintelligible in idea (not in words) and absolutely useless. Some of it is too abstract, although it would not seem abstrct to an American audience. Some of our concrete illustrations are abstract to a Chinaman. I believe that five years, mainly given to study and personal contact as study, is none too much preparation for a missionary. And with it must follow, and it is hard at this time of intellectual application, the deepening of the spiritual life."

I wonder if you have ever been able to send one of your photographs to Mrs. Delano. She was very much interested in you, and is. I think I let her have temporarily at least, a copy of your photograph we had, but I think it would be pleasant some time when you are writing to her, if you could send her one of your pictures. I hope that you will write often and freely about your work, and that you will always let me know of any ways in which I can be of service to you .

Very cordially yours,

Robert E. Speer.

June 21st, 1901.

The Rev. J. J. Lucas, D. D.,

Allahabad, N. W. P., India.

My Dear Dr. Lucas:-

I enclose a copy of the Mission letter, which will bring you the tidings for which you have been eagerly waiting regarding the College. Although I recall now that you will have already heard the news through my letter to Arthur Ewing written immediately after the meeting of the Board. I cannot let the letter to the Mission go off, however, without a note of acknowledgment of your various kind letters and postal cards.

First of all with reference to the April letter, which you cabled to me to destroy. Your cablegram was received in ample time, and the letter was destroyed, as you requested, unread. I recognized the letter you had in mind without even unfolding it, so that I do not know a single word that you wrote. I have heard enough from other quarters, however, to make me suspect the contents, and I grieve at the sorrow and burden that have come to the devoted missionaries.

The postal cards and letters of yours which I have not yet acknowledged are dated February21st, March 28th, April 18th and May 2.

I was very much interested in your letter of February 21st, as to the doctrinal standards of the proposed Presbyterian Church of India. I do not know what your views are, and I would not express my own if I did not know that you would regard them as purely personal,

Dr. Lucas, 2.

as not representative at all of the views of anybody else, least of all as the views of the Board, which, in a matter of this sort, of course, would not express any views at all, because such a question belongs properly to the General Assembly. The General Assembly has in a general way to be sure, but yet quite definitely given expression to its feelings in the action of 1900. I send herewith a copy of that action, fearing it may have escaped your attention. Now I do not believe if the General Assembly were brought face to face with the specific question as to whether the Church in India should frame for itself a creed to be both Arminian and Calvinistic to which to ~~subscr~~ subscribe, that it would vote for it ~~to~~ do so. It might. Perhaps I have put it too strongly in saying that I do not believe it would. If the Church in India should of its own accord adopt a creed of this character, I do not believe the General Assembly would disapprove. It expressed no disapproval of the creed of the Chruch of Christ in Japan, and to that, as you know, Calvinists and Arminians could subscribe. It is simplywhat is called the "Apostles Creed" supplemented by brief statements regarding the Holy Spirit, the Scriptures, and if I remember aright, the Divinity of Christ. Personally, it seems to me that when we are drawing churches together on the Mission field into an organic union, it would better for us to adopt a doctrinal basis that would prepare for and not obstruct a yet larger union. If I were a member of the Missions in India, I should certainly advocate instead of the adoption of the Westminster Standards, a creed suitable for missionary and native alike that would include

all the essential doctrines of the evangelical faith that ought to be included in a creed, and that would state them as nearly as possible in the conclusive language of Scripture. Arminians and Calvinists both believe the Bible. They both believe in the fundamental doctrines of evangelical Christianity. I do not believe that the points on which they disagree are sufficient to warrant their permanent separation in different Churches, and I should like to see on the Mission field large approaches to union made. I very much fear, however, that there is no prospect of anything of this sort being done in the establishment of a Presbyterian Church in India.

The P. S. of your destroyed letter, referring to my reports and written on a separate sheet of paper, I have kept. We sent you at once, copies of the reports of China and Japan which had fallen out of the cover on the way.

I am so glad that you are writing the chapter for the little book for the new missionaries. The line you suggest is a capital one, and I hope that you will take it up, amplifying the theme you suggest in any way that may occur to you as likely to be most helpful to the new missionaries.

You will learn from the accompanying letter to the Mission, of the assignment of Robert Tracy to the Lodiana Mission. He has impressed all of us as a man of genuine strength of character and true devotion, and we believe that he will be a strong and efficient missionary.

I appreciate what you say regarding the Gwalior situation.

Dr. Lucas, 4.

I wish we had a good doctor whom we could send there; but as a matter of fact, we have Stations absolutely requiring medical missionaries for which we have not been able to find men. And the type of medical missionary now for a place like Gwalior is just as hard to get as the type of ordained men. We shall not give up the hope, however, of finding more men and women of the kind we need.

With warm regards,

Always your friend,

[illegible]

June 21st, 1901.

The Rev. A. G. McGaw,
Etawah, N. W. P.,
India.

My Dear McGaw:-

In sending the accompanying Mission letter, I must write also to acknowledge the receipt of your letters of April 18th and May 9th, and also to tell you of the receipt of $100. toward the support of orphan children which has come to us through Mrs. J. B. M. Bristor, 618 North Calvert Street, Baltimore, Md. She has sent us $600. lately for this purpose, $500. of which has gone to the Western India Mission. This $100. we send to you. I enclose two letters from Mrs. Bristor, from which you will get some understanding of her. She seems to be a peculiar woman, but she has given very generously during the last few years to missionary work, and I think that if you can find time to write a few good letters to her, that she may become yet more interested, and give even more generously. She speaks in one letter of hers which I have seen, of having given already $20,000. already, and of having an ambition to give $50,000. before she dies.

With reference to the orphans of whom you speak, I would say that you are right in thinking that six of those in your care are assigned to Miss Umlauf. I believe only one, however, has been assigned to Mr. Baldwin. I notice that you say that all of your boys have been assigned; but we have accepted Mrs. Bristor's money on your account

to the extent of $100., feeling that either you could take new boys, or that you might use for some other purpose, if the terms of gift allow it, some of the money sent you from other quarters, or if you would need Mrs. Bristor's money in the near future in the event of other gifts failing. Money given as this famine orphan money is given, is quite undertain. Often it is a passing interest that prompts the gift, and when the interest has subsided, the contribution is discontinued.

What you say in your letter of April 18th, of the burden of "serving tables," is interesting to us. Mr. Hand has just completed arrangements in Mexico for consolidating all the treasuryships, so that all bills are paid from one central station. If this can be done by check or draft in a country like Mexico, I have wondered whether it might not be done in India. As for attending to repairs, etc., I suspect that even if you had one man in the Mission whose special duty that was, he could not relieve individual missionaries of a considerable share of that sort of work. He would not be in all parts of the Mission at one time, and there would be sure to be cases of necessity rising simultaneously, from which he could only select one piece of work to do at a time.

I turned over to Mr. Hand the list of books you wished purchased for you, and I have greatly enjoyed having and examining the map which you sent. It will be very much easier now to follow you in your itinerating trips, and to understand the general layout of your work.

It was very nice to meet Albert Miller and his wife at the

General Assembly, and also Mr. Mattox. The latter came to New York after the Assembly, and was with me for several days in my home. Mattox is thinking of going back to China by way of India. I do not know whether Miller thought of doing so or not, but a cablegram had come from the Peking Mission, asking for his return at the earliest opportunity, and I suppose he will be going back as soon as he can get ready. Mr. Lowrie of Paotingfu, who was in China during all the troubles, and who has been in Paotingfu ever since, and to whom the experience has been a heavy strain, is the only one of the Paotingfu missionaries left to take his place. I send herewith a copy of Mr. Lawrie's report of the massacre at Paotingfu, and also of my speech at the General Assembly, in which there is further reference to it.

With warm regards.

Very sincerely yours,

Robert E. Speer,
S.

June 21st, 1901.

The Rev. W. T. Mitchell,
Mainpurie, N. W. P.
India.

My Dear Mr. Mitchell:

In sending the accompanying Mission letter I have an opportunity to acknowledge the receipt of your letters of December 6th, January 2nd, February 5th and May 2nd. I thank you very much for sending the Prayer Lists, and am glad to know what the objects are for which you would like to have prayers, and also to see the evidence which they present of ever-deepening spiritual life in the Mission.

I suppose you must be alone at Mainpurie now, as Mr. and Mrs. Tracy have gone to Fatehgarh. I hope that you are enjoying the work, even though you do have heavier responsibilities to bear, and that the fact that you are alone will not tie you down so to the Station that you cannot get out for any work in the district.

I hope that the work at Sultanganj is developing hopefully, and that you may have some genuine conversions there. You will have heard of the awakening in the Western India Mission as a result of the famine work carried on by the missionaries. I enclose a copy of a letter from Miss Brown of Kodoli, in which she tells of their joyful communion service there, at which hundreds of people in a score or more of villages were gathered into the Church. I am sending also

Mr. Mitchell, 2.

a copy of Mr. Lowrie's account of the massacre at Paotingfu, which will be of interest to you.

With kind regards to Mrs. Mitchell and yourself, and hoping that you are both well, I am,

Very sincerely yours,

Robert E. Speer.

June 21st, 1901.

Mrs. J. F. Holcomb,
Jhansi, N. W.P.,
India.

My Dear Mrs. Holcomb:-

In sending the enclosed Mission letter for Mr. Holcomb, I must write to thank you for your good letters of March 28th and April 26th; the former inclosing your paper entitled "Literature for Hindustani Christians," and the latter, your admirable little sketch of the life of S. Wells Williams. I read this with the greatest interest, and gave it to Dr. Halsey, who has charge of all publications for the Board, and who will use it if not in the way you suggest, in some other.

It is good to have the views expressed in your letter of March 28th, on the subject of special objects, although I cannot but feel that perhaps there is a little misunderstanding. The Board has never objected to the strongest effort to secure special gifts for objects which were approved by the Mission and the Board. In the matter of the Allahabad College, for example, which has just been approved, that is precisely the course which is to be followed. The Board does not feel that it can provide for the College out of its regular funds, but it cordially approves the effort to secure special object gifts for this purpose. Or, take the house at Mainpurie, which Mr. Holcomb is building. If I remember rightly we have never received any money specially given for that purpose. And yet the Board would

have been very glad if you and Mr. Holcomb could have influenced friends here at home to give that money. In the same way a Mission house was needed at Kasur. The Board believed that it was needed, and cordially approved the attempt to secure the money for it. But I think that the whole burden or the cost of erecting that house fell back upon the Board. You seem to be under the impression that the Board opposed the making of special gifts, but that is not the fact. The Board cordially approves of such gifts, but feels that they should be made for objects which both the Mission and the Board have sanctioned. The hospital of which you write as having long desired in Jhansi, but which has at last been built by the Woman's Missionary Society, with money contributed by the Presbyterian Church, is an illustration in point, is it not? I amy be wrong, but I do not think our Mission has ever formally considered and approved the erection of a Mission hospital at Jhansi. I am sure that if the Mission had sanctioned it, and the Board had approved it, that far from discouraging the solicitation of special gifts from the purpose, that is precisely what the Board would have urged.

It seems to me that there is ample room for the solitication of funds by a missionary. Take for example, the Jhansi Station. The total cost of supporting the Jhansi Station per year, is about $4431. Of this amount $400. is provided toward your salary by the Woman's Foreign Missionary Society of Philadelphia, and $ 1203 is given by other special object givers. This leaves $2828. not provided for, except as the Board raises the money here. Now all that money might

Mrs. Holcomb, 3.

just as well be secured by special gifts. You write "The pity of it is that we know the needed means might be procured were we at liberty to present the cause, andpeople at homechafe because they have so little freedom in giving." One reason why the appropriations have to be cut down each year is that the general funds have to be drawn upon for work which as I understand you to feel, and as I certainly feel might be provided for by the gifts of those who could be specially interested by missionaries on the field. If you could interest friends to give the $2828. which has to come out of the general funds of the Board every year for Jhansi, just that much would be set free for increasing the work of the Mission. I am afraid I am not quite as sanguine as you of the ease with which money can be raised with special appeals; but I do believe that with your gift of writing, you could secure the full amount required by the Jhansi Station not already provided by special gifts. Would you not be willing to try this?

I hope that you and Mr. Holcomb are both very well, and that you may have a pleasant and refreshing Summer, getting away for some good vacation, and coming back again to the work with fresh vigor.

We have received recently, one dollar for orphan work under your care, from the Sunday School class of Mrs. Potter, West Summit, N. J.

With kindest regards to you and Mr. Holcomb.

Cordially yours,

Robert E. Speer,

July 17th., 1901.

Mr. Chas. H. Mattison,
Canoga, N. Y.

My Dear Mr. Mattison:

Your letter of June 12th. to Dr. Halsey is received. Dr. Halsey is in Mexico now and will not be back for several weeks, but I am writing.

I am sorry that the project you had conceived of interesting the First Church of Auburn did not go through. The First Church of Schenectady already gives about five hundred dollars, church collection, not including its Women's Societies and Sunday-schools and Christian Endeavor, so that unless it undertook to support you as an extra, the payment of your salary would call for a very inconsiderable increase and would represent but a slight gain. Perhaps the Church would take you in addition to its present general contribution, and I will venture to write to Dr. Stevenson about it. I hope that when you are in Schenectady you will try to see him and talk the matter over with him. It may be that he will not think it wise to undertake it.

I hope you are having a good summer, and that when you start out in the Fall it will be with a big surplus of strength in reserve.

Very cordially yours,

July 25th., 1901.

Rev. John N. Forman,
Mc Afee, Ky.

My Dear Mr. Forman:

Thank you very much for your kind note of July 17th I know the book to which you call attention , and have a copy of it and shall look up the point. It is a very interesting point indeed. I have just been going over the standard books on India, and find no reference to this point in the pages on the Mutiny so far as I have gone over them.

Unless we can find who was the donor of the two hundred dollars for the bell at Fatehgarh. of which I wrote to you, we shall just cancel that item on our books.

Dr. Mason of Clifton Springs, wrote to me of your sister Emily's illness, and the necessity of the operation at Rochester. We have been thinking much of her and have remembered her in our noonday prayer meetings.

Very affectionately yours,

Rev. C. W. Mattison,

Canoga, N. Y.

My dear Mr. Mattison:-

I have just [illegible]

Stevenson. He says that [illegible]

that there was quite a [illegible] response [illegible]

ing a special missionary, [illegible]

seed. The session, however, we [illegible]

season so Mr. Stevenson adds "I [illegible]

this so he will feel free to [illegible]

assume his support.

Have you any other [illegible]

anything that we can do, please [illegible]

individual you might be [illegible]

Yours very [illegible]

July 26th, 1901

Miss Margaret J. Morrow,

Fatehpur, India

My dear Miss Morrow:-

Your good letter of June 12th is received several days ago. I notice from it that you have still eight children unprovided for and I have pleasure in saying that the money for the support of these children has been given by Mrs. J. B. Moore Bristor of 618 Calvert St., Baltimore, Md.

Mrs. Bristor sends with her contribution several letters and I enclose one of these to you. She seems like a rather peculiar woman and you may get that impression from her letter; but she is giving very generously and we have already received from her some hundreds of dollars for the support of famine orphans. Some times she speaks of her desire to have new children taken who have not already been provided for, but in cases where we have taken on the children and do not have any money for their support, I hope she will be satisfied to apply some of her contributions, at least, toward their support. I hope you can find time to write to her now and then. She does not speak of any desire for photographs of the children, but I am sure that just such letters as you would write to her would be very helpful to her and would contribute to increase her interest.

You speak in your last letter of hoping that you will not tire me with your long letters. Please do not have any fears on that score. It is always a pleasure to hear from you and I am

M. J. M.--2--

to know all the details of your work.

We all rejoice to learn that you are now so well and shall hope that you may continue in the best of health and be able to take care of your children and all the other useful work that is laid upon you.

With kind regards to Dr. and Mrs. Alexander, I am,

Very cordially yours,

July 30th, 1901

Miss Mary P. Forman,
City Hospital,
Rochester, N. Y.

My dear Miss Forman:-

Dr. Malcomb wrote of your going to Rochester for the operation and we have thought of you and remembered you in our noon-day prayer meetings. Am so glad your sister has come through it now. We trust she may now regain her health and strength very rapidly. I hope there will be no difficulty about her going back to Clifton as soon as she is able to do so.

I am leaving a note here for Dr. Halsey who is away now, but who will be back within a few days so that he will understand in case he hears from you later and will at once arrange for your re-admission to Clifton.

Please let me know just as soon as you can about the date that your sister will want to go back.

Very sincerely yours

Enc.

July 26th, 1901

Mrs. J. F. Holcomb,

Jhansi, N. W. P. India

My dear Mrs. Holcomb:-

I may be mistaken, but the record which I have tried to keep of the children, most of them famine orphans under the care of the missionaries indicates that you have 15 at Jhansi, and I do not know of any special arrangements made for their support. We have ventured accordingly to accept the sum of $100.00 given by Mrs. J. B. Moore Bristor of 618 North Calvert Street, Baltimore, Md. toward the support of six of your children for one year. The money is now in the Treasury here and you can draw upon it, as needed , and report the sum through the station and missionary treasuries to Mr. Hand.

Mrs. Bristor is taking a great deal of interest in the relief of famine orphans and I think has sent us $600 or $700 for the purpose and is likely to send more. She seems to be a woman of a great deal of individuality and she enclosed some letters for us to send to those to whom her money is forwarded. I am enclosing herewith accordingly something which she sent with her last remittance. I think she is a woman who would give more if interested by letters from the field and I am sure there is no one who could write to her in the way that would be likely to enlist her interest better than you.

I am very glad to see the notice of a book of yours soon to be issued by Revell and am sure it will prove as useful and helpful as your articles have done.

With kind regards to Mrs. Holcomb and yourself, I am,

Very sincerely yours,

Enc.

July 31st., 1901.

Dr. Bertha T. Caldwell,
Allahabad, India.

My Dear Dr. Caldwell:

Your note of June 20th., is just received. I write to say that while the Board does not meet until September, yet the Council has authority to decide matters of pressing importance now, and that if you desire to come away with Miss Parsons when she leaves India next Spring, two months before the time when you would leave regularly on furlough, your doing so will be cordially approved.

I have not time now to write a letter to the Mission on the subject, but in my first letter after returning in the fall, I will mention it and it will perhaps suffice for your purpose to have this personal note now.

This gives me an opportunity to write also in personal acknowledgement of your notes of April 24th., May 2nd., and May 18th. I have already referred in a letter to the Mission to the extra estimate of five hundred rupees (500) for the hospital. I hope that the appropriations can be so adjusted as to make ample provision for the necessary work of the hospital.

I have kept what you wrote regarding the difficulties at Fatehgarh absolutely confidential. I had surmised something of what the trouble was, but had not a word from the Mission regarding it that I can recall.

I hope that you are very well and that your experiment of staying down on the Plains has not meant too much of a drain upon your

strength , while there is a satisfaction in working hard that cannot be found in anything else.

I am venturing to enclose some little leaflets of poetry herewith which you may like to have. Many of them, as you will see from the initials or name at the end, were written by Dr. Babcock. I wish you might have known him and I wish yet more we could have had his spirit behind him so that each of us could have gotten a little bit of it. He was one of the most remarkable personal workers that I ever knew. He had a tact and insight and overflowing radiance of life that broke down all opposition and enabled him to get right into the hearts of people. He seemed never to grow weary at it either. I know many people who are good earnest workers [illegible] tired physically only, but inwardly and spiritually, so that they shrink from the idea of trying to speak to people. I never saw Dr. Babcock when he was not overflowing and apparently inexhaustible. He was always following up people, watching them, keeping track of their joys and sorrows, slipping into their life again, just when they needed him and always keeping in mind as the first thing the purpose to win them in some way to Christ.

I was talking just a little while ago with a minister about him and he spoke of his rare and unique gifts. I told him that I did not think that it was his rare and unique gifts which made Dr. Babcock the power that he was nearly as much as his unfailing love and his untiring fidelity as Christ's servant. His unique gifts the rest of us cannot possess, but his love and fidelity we can, and I believe that there are thousands of churches in this land that might be packed to the doors, just as Dr. Babcock's church was, if the same amount of love

235

and intensity and unresting earnestness filled the minister's heart and dominated his work. Of course, he had exceptional gifts, but exceptional gifts are possessed by many men who accomplish no such results as Dr. Babcock accomplished, while results like his are accomplished by many men who have no exceptional gifts, except those gifts of grace which God is waiting to give to every man and woman who will receive them and use them.

I think sometimes that the earnestness and faithfulness with which Jesus worked were as divine and yet as much within the reach of any of us as anything else in H is human life. "My Father worketh" He said, "and I work. My meat is to do." I wish that I knew how to work as hard as that.

With warm regards,

Very cordially yours,

[illegible]

July 31st., 1901.

Rev. Henry Forman,
Etah, N. W. P., India.

My Dear Mr. Forman:

I am leaving the city to-day and cannot find time for an extended letter to the Mission, but write to you as Secretary to let you know of the appointment of Miss Carrie Ewing and her assignment to the Furrukhabad Mission. Miss Ewing is a niece of Mrs. A. H. Ewing, and is a young woman of excellent qualifications, We rejoice that so good a worker can be added to your force. The appropriation for her will be made in due course of time and sent to you.

I am sorry to hear that Mrs. Forman has not been as well lately as we could wish. I trust thatthe summer in the Hills may be just what she needs.

I am venturing to enclose some little leaflets of poetry herewith which you may like to have. Many of them you will see from the initials or name at the end were written by Dr. Babcock. I wish you might have known him and I wish yet more he could have left his spirit behind him so that each of us could have gotten a little bit of it. He was one of the most remarkable personal workers that I ever knew He had a tact and insight and overflowing radiance of life that broke down all opposition and enabled him to get right into the hearts of the people. He seemed never to grow weary at it either. I know many people who are good earnest workers - but that get tired - not tired physically only, but tired intellectually and spiritually so that they shrink from the idea of having to speak to people. I never saw Dr. Babcock

when he was not overflowing and apparently inexhaustible. He was always following up people, watching them, keeping track of their sorrows and joys, slipping into their life again, just when they need him and always keeping in mind as the first thing the purpose to win them in some way to Christ.

I was talking just a little while ago with a minister about him and he spoke of his rare and unique gifts which made Dr. Babcock tth power that he was nearly as much as his unfailing love and his untiring fidelity as Christ's servant. His unique gifts the rest of us cannot possess, but his love and his fidelity we can, and I believe that there thousands of churches in this land that might be packed to the doors, just as Dr. Babcock's church was, if the same amount of love and intensity and unresting earnestness filled the ministers heart and dominated his work. Of course, he had exceptional gifts, but exceptional gifts are possessed by many men who accomplish no such results as Dr. Babcock accomplished, while results like his are accomplished by many men who have no exceptional gifts, except those gifts of grace which God is waiting to give to every man and woman who will receive them and use them.

I think sometimes that the earnestness and faithfulness with which Jesus worked were as divine and yet as much within the reach of any of us as anything else in His human life. "My Father worketh", he said, "and I work, My meat is to do". I wish I knew how to work as hard as that.

With warm regards,

Very cordially yours,

[illegible]

August 8th, 1901.

The Rev. J. A. R. Janvier,

Madison, N. J.

Dear Sir:-

In the absence of Mr. Speer from the city, taking a few weeks much needed rest, I venture to send to you the enclosed communication from Mr. Ewing, which he wished you and Mr. Forman to see, and ask you to make your comments on the same, and return it here, so that it may await Mr. Speer upon his return, about the end of August.

The letter to you from Mr. Darby, which I send herewith, was enclosed in a letter to Mr. Speer, received this morning.

Very truly yours,

[illegible]

September 4th, 1901.

Miss Carrie Ewing,

Dickeyville, Md.

My Dear Miss Ewing:-

Your note of July 31st came while I was away, and I write now just a word to tell you how glad we are that the way has opened up so nicely for your going out to the Furrukhabad Mission. We shall look forward with great pleasure to seeing you here before you sail. Of course you understand that your assignment is just to the Mission, and that your Station will be determined by the Mission, which may not be, as I think both you and your Aunt understand, the Allahabad Station, although of course if the Mission has assigned you there, this action will be heartily approved by the Board. The whole matter of your assignment is left in the hands of the Mission.

I hope that everything is going along smoothly and pleasantly in your preparations for your leaving. You will let us know, will you not, if there is anything we can do to help you? I hope especially in these last days that the spiritual preparation is not suffering, and that more and more God is making your heart ready for t the great and useful work in India.

Very cordially yours,

Miss Emily Forman, September 4th, 1901.

Clifton Springs, N. Y.

My Dear Miss Forman:-

John was in this morning and gave me your message. I do not need to tell you how deeply we sympathize with your disappointment in your inability to return to India this Fall. At the same time, we share fully the judgment of the physicians, as John represents it, that you ought to stay in this country now until you are thoroughly reestablished in health. I am so glad that you are at Clifton Springs, and hope you will just let yourself fall as the most bractable of patients into thehands of the good physicians there.

John asked whether it would be necessary for you to resign in view of the prospect of a prolonged stay here, and I quoted to him the paragraph in the Board's Manual, which provides that a furlough may be extended beyond the original term, where health requires a longer stay, and where a physician certifies to this necessity. If Dr. Malcolm would kindly send me a note some time, just stating that in his judgment it is absolutely necessary for you to remain in this country for the present, and giving in it, if possible, some general idea as to how long it will be necessary for you to stay, I shall be glad to bring the matter before the Board, and to see that proper action is taken.

Trusting that you may gain a great deal every week now, and that before long you may be truly comfortable, with the signs of returning health and strength, and with kind regards, I am,

Very sincerely yours,

241

September 6th, 1901.

The Rev. W. F. Johnson, D. D.,
1306 South Broad Street,
Philadelphia, Penna.

My Dear Dr. Johnson:-

I am looking forward with pleasure to seeing you next week when you will be here before sailing on the Marquette. Doubtless you will get here a few days before the Saturday, and if you can be here on Friday, we will have a little farewell meeting on Friday noon, at half past twelve o'clock for you and Mr. Hickman, who is going out to Africa, returning after his furlough. I hope that you and your daughters are all well, and that you have had a truly profitable year at home.

With kind regards.

Very sincerely yours,

242

Furrukhabad.

Sept. 9th, 1901.

Mrs. Thomas Tracy,

Fatehgarh, N. W. P., India.

My dear Mrs. Tracy:

Your kind letter of April 25th was received some time ago, with its enclosure for those who are supporting the famine orphans. We sent copies of the letter at once to Mr. Swartz, Mrs. Scott, Miss Dempman, Mr. Grant and Mr. Sturges. The latter has grown a little restless about his orhpans, which you will see by the following letter which we have received from him.

"Enclosed please find check for support of my Indian Famine Orphans, for months of August and Sept. - $300.
Is it not time that I received some condensed statement. (I know the missionaries are too busy to write many letters and dont expect them) as to where my 200 children are and their names
My contributions began (thro' your board) last October, and I have never yet heard of more then 50, I think that were allotted to me.. Have had several letters from various parts of India where they were trying to "Catch" Children enough to fill out my list. But it would be very nice finally to get some condensed succinct statement of what my contributions are doing.
Your suggestion last Winter of an experienced lady to take charge of this department was certainly a wise one. As it is now I sometimes doubt the wisdom of the outlay. I am making. However, I shall continue it D. V. for the balance of the year, hoping for something more definite later".

I have written to him explaining the difficulties of hearing so definitely about each child, and I think he would be satisfied if you would send him a photograph of the 25 children whom he is supporting at your station with their names. Have you not some English speaking native who could write little letters about them and send them to him? Indeed, I should think that if you had some such native that you could save yourself the labor of such correspondence by having the native

write about these children and you could have a printed letter to enclose which would explain the situation. . The fact that some of his English would be peculiar would rather add to than diminish the effectiveness of the letters.

I hope that you and Mr. Tracy are both well and that you have had a Summer with some rest and refreshment in it.

I fear you will be a good deal distressed at Robert's assignment to the Lodiana Mission, but after full conference with him and careful study of the situation, especially of the qualifications of the new men who were to be assigned to the missions this year, it seemed best on many grounds to propose that Robert should go to Lodiana. We very much like all that we saw of him. He is quite a musician and played the organ in the New Missionaries' Conference. His good sense, his modesty, his thoughtfulness, and his evident spiritual earnestness endeared him to us as we got to know him and we are looking forward to a most useful life and life work in India.

I fear I have never acknowledged directly Mr. Tracy's letter of last December regarding Robert, but my letters to the Mission and this letter have more than covered his references at that time to Robert's health.

We had a little farewell meeting last Friday for some of the missionaries going back to the Western India Mission, and also for Miss Parsons of Woman's Work, who is starting out now for her visit to the Missions. I fear that Dr. Brown will have little or no time for visiting the Missions in India , but Miss Parsons is rigorously setting aside some weeks- perhaps even months for the India Missions. I wish Mrs. Speer and I could be with her. I envy both her and the stations to which, with her bright cheering ways, she will come.

You will have heard long before this reaches you of the attack upon President McKinley at Buffalo. The news this morning is much more encouraging and the doctors now declare that if no complications set in his recovery may be expected. Before this reaches you you will know the issue, whether life or death. A great National sorrow like this, painful as it is, is of value to the whole Nation, sobering it, making it more calm and penitent and prayerful. I suppose multitudes who pray little at other times, either pray or speak of prayer in connection with a great crisis like this. It is strange, is it not, and yet how much there is in our own Christian lives that resembles it. God is ready every day to give us his help and fellowship, and we need them every day, just as much as we do in any time of emergency, but we wait for the time of emergency before we ask for them and then when the crisis is past we drop back again into our old life. We are always willing to live beneath our privileges as the Father's children. What glorious changes would take place in life, the world over, if we all of us in the language of Obadiah would "possess our posessions". Instead of that we allow them to go unpossessed and unutilized, living in rags when we might be clothed in purple, and eating husks when we might live of the King's table. Yet all the time we have the memory of the rarest experience when we sing of the "pure delight of a single hour that before the Cross we spend", when all our hours might be spent there and we might live in the light of the countenance of Christ, and abide in His unchanging power.

You will have learned perhaps of the inability of Miss Emily Forman to come back this Fall. An operation was performed at Rochester and it was hoped that everything was favorable, but in one way or another the outcome has not been as hopeful as was anticipated. Miss

Forman is now at Clifton Springs and will probably have to remain there for some time. We shall all hope and pray that in due time she may be strong enough to go back to the work in which she has been so useful in India. And even if she is not able to go with as much strength as some others, we shall hope the way may open for her to return, assured that even if not well and strong as we could all wish, she would in the future as in the past do a great and blessed work.

With kind regards to all,

Very sincerely yours,

Furrukhabad.

Sept. 9th, 1901.

The Rev. A. H. Ewing, Ph. D.,

Allahabad, N. W. P., India.

My dear Ewing:

Your note of July 11th with its enclosed statement regarding the Allahabad College came while I was away from New York, and we should have gone over it in detail when I returned, if your postal card had not come stating that you had changed your plan and that you and Dr. Lucas were getting up a letter on the field. I shall await this with very much interest and hope that in both content and form, the letter, as you finally prepare it and publish it, may prove very effective. Something of the sort is really necessary. You can make use of it in your correspondence and I have no doubt that both Janvier and Forman could use it here. I confess that I think there are many difficulties in the way of raising the money. I have seen so many cases where confidence has been placed in missionaries who are at home on furlough to raise funds and where the outcome has been disappointing. Forman is going to give his time in large measure to the Student Volunteer movement., This will bring him into contact with many who can give and when I saw him last week, just before he was going to the Conference where his campaign was being marked out, he said he would try to have it understood that he was to be free to spend as much of his time as he deemed wise in securing money for the College. If Janvier should be detained in this country on Ernest's account beyond the time he would naturally have returned, he may be able to acquire influence in some quarters that would

yield a good result. Men differ very much in their ability to get money. John G. Paton had the gift of getting, Dr. Dunlap of Siam had it, Dr. Corbett has it in an unusual degree. I hope it may prove that Janvier and Forman have it also.

I hope that you have laid great emphasis on your statement on the evangelistic side of the proposed College. If you simply take this for granted or dismiss it with a few sentences, your statement will not make as good an impression on many as it otherwise would. Develop that side ofyour statement very fully.

You will have heard long before this that Miss Carrie Ewing has been appointed and assigned to the Furrukhabad Mission. Of course she has not been assigned to Allahabad and I have explained to her that the choice of the Station has been left wholly to the Mission and she may not be assigned to Allahabad at all. I met her at Northfield and was very much pleased with her. I do not know what Mrs. Ewing could have referred to in her expression of her feeling that there was some mismanagement of the matter. There was some little delay I think due largely to the fact that Miss Ewing did not apply directly until some time had been consumed in correspondence between us and Mrs. Ewing as to the probability of her appointment to the Furrukhabad Mission. And even after application is made, it is hard for those who do not know the actual facts to believe the amount of time that is consumed in getting back testimonials from those whose names are given as references. In any event, everything is all right now and she is going to sail with your wife on Oct. 5th.

I have your good letters of May 25th, July 4th and August 1st to answer, in addition to your notes of June 14th and July 11th. I am more and more interested in all your plans. I was away from

N. Y. [illegible]

New York during the month of August, resting part of the time and working the rest. I promised some time ago to deliver the Missionary lectures on two foundations this Fall, and was busy preparing the lectures for this purpose. I took for my general theme the missionary aspects of certain great movements, and I have discussed thus far the Indian Mutiny, and the Somaj Movements, Taiping Rebellion and the Boxer Uprising, the Tong Hak Insurrection in Korea, the Babi Movement in Persia and the general development of Africa during the last century, including the suppression of the slave trade and Soudan Wars and the British Boer difficulties in South Africa. I think before I publish the lectures I shall add others on the Armenian Massacres, the Emancipation of Latin America and the Occidentalization, so to speak, althought I shouldn't use that horrible word of Japan. I might also add a chapter on the Reform Movement in China. You can see what a fascinating field of study it is. It carried me over a good deal of literature on India too, so that I freshened up both on the history of India and on the modern religious thought of India. I should be glad to have in a word your views sometime on the subject of the missionary aspects of the Somajes. Are they on the whole harmful or helpful, and what ought to be the attitude of missionaries toward the movement and its advocates.

I was at a young men's conference at Northfield for the last two days. It was a usual a good deep meeting.

What you say about Babcock's death interests me because it is exactly what was said to me about some friends of mine who were with some of his people on a visit to the South this Winter when Mr. Ogden of Wanamaker's took a large party of wealthy people down to Hampton and Tuskegee. They said they thought that God had taken

him away from some people just because those people had come almost to worship the man instead of his Master. Dr. Babcock is the first man who would want to be taken away from any people who were making that mistake.

I am glad you are taking up the Grant In Aid scheme. Can you point to any instances where that scheme has actually resulted in self-support or in a large approach to self-support.

My sympathies go out to you in your troubles in the Church. Evidently the people aren't dead any how. A little squirming is the sign of life.

I have received Dr. Lucas' letter about Dr. Alexander and also Dr. Alexander's letter. It is about as bitter an experience as a man could pass through and all my love and sympathy go out to him and Mrs. Alexander. I inferred from Dr. Lucas' letter that the Mission will at once take the matter up and pass some action with reference to Dr. Alexander's return with his daughter. As both you and Dr. Lucas and Dr. Alexander are clear that he should come with his daughter and my only regret is that he didn't bring her home months ago, when it would have been easier and so much better for the work. It is possible that the Board may feel drawn to advise Dr.. Alexander's coming in accordance with his request, without waiting for any further action. Of course, everything possible will be done to aid Dr. Alexander here and thus far the letters have not been seen outside of my own Office.

I am sending you herewith a little pamphlet entitled "Education in India", the chapter from the Report of the Commissioner of Education. There doesn't seem to be very much to it, but doubtless you will be interested in it.

Very affectionately yours,

058

Furrukhabad.

Sept. 9th, 1901.

The Rev. J. F. Holcomb,

Jhansi, N. W. P., India.

My dear Mr. Holcomb:

Your letter of July 31st with reference to the American Revised Version is received, and I have asked the purchasing clerk to order the copy of the Bible as nearly as possible in accordance with your instructions and let me see it before it is sent. We are able to get quite a reduction on the list prices of the King James Version and the English Revised and I suppose will be able to get the same on the American Revised.

I have not read the American Revised yet myself but have looked over a number of articles, speaking of the changes made in it.

You will have heard long before this reaches you of the attak upon President McKinley at Buffalo. The news this morning is much more encouraging and the doctors now declare that if no complications set in his recovery may be expected. Before this reaches you, you will know the issue, whether life or death. A great National sorrow like this, painful as it is, is of value to the whole Nation, sobering it, making it more calm and penitent and prayerful. I suppose multitudes who pray little at other times, either pray or speak of prayer in connection with a great crisis like this. It is strange, is it not, and yet how much there is in our own Christian lives that resembles it . God is ready every day to give us his help and fellowship, and we need them every day, just as much as we do in any time of emergency, but we wait for the time of emergency before we ask for them

and then when the crisis is past we drop back again into our old life. We are always willing to live beneath our privileges as the Father's children. What glorious changes would take place in life, the world over, if we all of us in the language of Obadiah would "possess our possessions". Instead of that we allow them to go unpossessed and unutilized, living in rags when we might be clothed in purple, and eating husks when we might live of the King's table. Yet all the time we have the memory of the rarest experience when we sing of the "pure delight of a single hour that before the Cross we spend", when all our hours might be spent there and we might live in the light of the countenance of Christ, and abide in His unchanging power.

I enclose a note for Mrs. Holcomb in answer to her good letter of July 18th and her postal card of July 25th.

With kind regards to you both,

Very sincerely yours,

525

Furrukhabad,

Sept. 9th, 1901.

Mrs. J. F. Holcomb,

Jhansi, N. W. P., India.

My dear Mrs. Holcomb:

Even before your letter of July 18th came I had learned from the Revell Company of its purpose to publish your book this Fall. I have not seen the book but the company has already got out advertisements of it and advance notices, copies of which they have doubtless sent to you. I am sure it will be a useful and attractive book and I rejoice that you wrote it and are going on with work of this kind. I thoroughly agree with you that this is legitimate missionary work and I think with you also that where a person has the gift and taste for it as you do, that it really does not interfere with other work. I have got out either eight or nine books since becoming connected with the Board, and I am sure that they have not taken away a bit of time from the service of the Board and that writing them as made my work in the Board Offices and as an agent of the Board immeasurably more effective. I often urge missionaries to undertake work of this sort, just for the sake of having work that they could do when they could not do more active and exacting work. I rejoice greatly that you have done it and that you are planning so much for the future. I believe with you that it not only will not take away from the time and strength you devote to your other mission work, but will make your other work both easier to you and more effective and fruitful in every way. I shall look forward with great pleasure to seeing your book when it comes out in the early Fall. Indeed,

I suppose Revell will have it out very soon now. I hope it may have a good sale, although you know missionary books do not find as a rule a very large market.

I am sorry to hear that you have had such exceedingly trying Summer. I hope that you and Mr. Holcomb got enough rest from your station work to be able to start in the work of the cool season with renewed vigor.

With kind regards,

Very cordially yours,

Furrukhabad.

Sept. 9th, 1901.

Mrs. C. H. Bandy,

Fatehgarh, N. W. P., India.

My dear Mrs. Bandy:

You certainly have a genius for writing. That letter of yours in which you told the story of the crows that flew off the cream was a treasure, although that particular tale in it made people's eyes bulge out. Now I have your good letter of June 6th, which was received the latter part of July, which is just full of fascinating little bits of missionary life, fascinatingly told. I suppose you have your hands full, but really you ought to develop this side of your missionary work. We can use everything you send and will be delighted to have it. I am copying the whole of your letter of June 5th and we shall make use of it both in the papers and among the Special Object Givers. Only this morning I had a request from Mrs. Wood's Office for information from Fatehgarh, which could be sent out. Mrs. Wood, as you will remember, I think, has taken Mrs. Fry's place and sometimes she finds it pretty hard to get letters to send out to the people who are giving money for the support of work for this or that mission station. I think the most effective way to secure missionary gifts is to give missionary information, which is much more effective than to give no information but simply to ask for money. The China Inland Mission says it never asks for money, but as a matter of fact it asks in a most effective way and there is no missionary society who asks more diligently. It is constantly pouring out books, leaflets, papers, and articles about its work, and it its missionaries are

going about speaking in churches and houses and with individuals constantly. This is a much more sagacious and effective method of soliciting contributions than the blunt and unremunerative way of asking people directly for gifts. I think we have never done as much of this work as we ought to have done. Of course we are hampered by being tied up to the Assembly Herald and not being allowed to publish a missionary magazine that would give us room enough to set forth our needs. Then we do not get out as many books either about missionaries or by missionaries as The China Inland Mission does, although we are doing a great deal better in this. Some people think, I know, that time given to writing is scarcely legitimate, but I do not agree with them. Of course, it would be possible to waste time in this way and I have known some missionaries, who have no gift whatever in it, who did waste time in preparing literature for use on the field or writing books for publication at home. But where people have the gift there surely would be odds and ends of time to make use of and there is a real duty resting upon them to make use of these odds and end of time in this way.

I hope that you and Mr. Bandy are both well and that you had some rest and reinvigoration this Summer.

With kind regards,

Very sincerely yours,

Furrukhabad.

Sept. 13th, 1901.

The Rev. J. N. Forman,

Lowville, N. Y.

My dear Forman:

Your telegram is received to-day and I am so glad that you can go to Gloversville. Gloversville is on a little Branch Road that runs out from Fonda and Fonda is on the New York Central. The Church supports the Rev. A. L. Wiley in the Western India Mission and it wants to hold an Annual Meeting in which to secure a renewal of its pledges and is very anxious to have a good man present. It is the church to which Russell Carter belongs. You may remember him as one who was active in the Volunteer work in Princeton, when the Movement started. The Rev. Harvey Clements is pastor of the Church and I am writing to him, telling him that you will come for Sunday, Sept. 22nd and that you will let him know when to expect you on Saturday. I suppose that the Church will meet all expenses, but if not, please let us know. .

I hope you have arranged to go to Princeton for the Missionary Meeting in October, in which they open their missionary work for the year.

As ever,

Your friend,

Furrukhabad.

Sept. 13th, 1901.

The Rev. Ray C. Smith,

Fatehgarh, N. W. F., India.

My dear Mr. Smith:

Your good letter of June 11th was received some days ago. It was a great pleasure to get it and the beautiful little photographs you sent with it. I have heard of your great encouragement in the baptism of one of the Brahmas in the School; a little later letter speaks of his having been smuggled away. I hope that there will be yet more baptisms and that the Hindoos may get tired of smuggling away their young men who are converted in the schools. You speak in your letter of Mr. Bandy 's having baptized a young Brahma a few weeks before you wrote. I have wondered whether there were two young men baptized or whether these two have been confused.

I do pray that more and more the school may be made a evangelistic power and that hundreds of boys may go out from it to render powerful Christian service in the land.

I wonder if you have seen the little book conatining the report of the South Indian Missionary Conference held at Madras in January, 1900? Dr. Lucas kindly sent me a copy of it. It does not contain all the discussions, but it does preserve the resolutions that were adopted. I have seldom read such a series of sound comprehensive and judicious resolutions as to missionary policy. I hope if you have not seen the little book you will get it and study it. Even after these resolutions have been recognized as wise, however, the great problem remains as to their application and that problem re-

quires wisdom, pertinacity and most Christian persistency for its solution. To say that self-support is a good thing is easy, to adopt those methods of work which compel it is very hard and has proved too hard for most missionaries.

I have just been reading a book entitled "Mission Problems and Mission Methods in South China", by Dr. Gibson of the English Presbyterian Mission in Swatow. It is one of the most satisfactory missionary books I have ever read. I hope you can see it some time. It is published in London, by Loyphant, Anderson and Ferrier, and in New York by Revell. It covers the actual details of missionary life and method in a scientific spirit, and with the most judicious balancing of contrary judgments. It holds up the noble ideal of missionary life, and draws attention to some features of it which I am sure you must appreciate, as you bear so much greater responsibilities than would be thrown on you here. "It has been often pointed out", says Dr. Gibson, "how the great responsibilities of Empire stimulate and draw out many of the best qualities of our race, and tend to produce, both in our army and in the civil and diplomatic services, men of the highest intellectual power and the finest types of character. Is there not something analogoug to this in our Church life? Is there not a danger lest we should allow it to narrow itself so that it becomes local and what has been called parochial, and is it not one of the great advantages of the development of foreign missions in recent times that it helps, as it were, to imperialize our Christianity, to give us a larger horizon and a freer atmosphere, and to call into more strenuous exercise a higher intellectual energy, and a larger spiritual life; and if that be so, may we not anticipate for ourselves individually that the highest development of our own powers may be found

in placing ourselves upon the wider field? At home only men of very exceptional powers can expect to stand out in any degree from the great body of the Christian army or to leave permanent mark upon the Church's work. Every laborer in the home field is in close contact on all sides with many others, in not a few of whom he probably recognizes greater power than his own. His own department of work is often strictly limited and conditioned by the spheres allotted to those above, below and around him. But on the foreign field the missionary for the most part stands alone. At the best he is one of a very small body who are jointly responsible for all the varied departments of service which the time calls for. It is theirs also to watch the course of events; to recognize the signs of the times; to make new departures and strike out new lines of work as necessity arises. Each man therefore feels called upon to bring out the very best and utmost that is in him, and many men have discovered on the foreign field, to their own surprise and to the surprise of others, powers and capacities, both mental and spiritual, of whose existence they were not previously aware. I have myself even taught singing on the mission field, which is to those who know me the quaintest possible illustration of what I have been saying. I have seen this illustrated amongst my own colleagues, and it should be a marked feature of every healthy mission body that every man makes some fresh and distinctive con tribution to the shaping and development of the work of his mission, and in doing so finds also scope and discipline for his own nature and character".

I have often remarked on the influence of missionary work on the character of those engaged in it, which Dr. Gibson describes in these words which I have quoted. In speaking of the need of men who shall be free for evangelistic work , Dr. Gibson expresses a convict

tion which I am sure everybody who has any contact with missions on a large scale must share. "We often earnestly wish", he says, "that our numbers would allow us to set apart some men almost exclusively for evangelistic work. Such men should be set free from all pastoral responsibilities among the Christian Churches, and from all entanglement in the business arrangements which must be attended to at the center of every large mission. They should be free to spend their time amongst the people in the cities and country districts, making a large study of native literature, religion and life; coming into the closest possible contact with all classes of people, and free to devise and carry out methods of bringing the Gospel in all its aspects, as bearing both on individual and national life, within their reach. They should itinerate in the country districts, reaching by open-air preaching and by private conversations the great bulk of the common people. They should visit schools and literary retreats in order to reach the professional scholars. They should have time to make a thorough study of the classical books, and to clear their own minds as to the best ways of bringing into comparison and contrast with them both the practical and scientific aspects of Christian theology. They should find their way into the warehouses, shops, and homes of the mercantile classes, and the official residences of the magistrates, expounding among these capable and intelligent men of the world the bearings of Christianity upon national prosperity, as well as pressing upon them the Gospel of Christ as the only way of individual regeneration. ..... In large cities any man with the soul of an evangelist, and the equipment of a scholar, and with a sympathetic genial heart, could easily find access to large numbers of Chinese homes, where he would be welcomed as a friend, and might soon by the blessing of God become

a spiritual power of immeasurable value. In these and many other ways which time and experience would develop, the evangelization of the great bulk of the Chinese people remains still to be undertaken, and no man need covet a larger or more varied field of usefulness than this, which is waiting all over China for any who are willing and fitted to enter upon it".

These quotations will give you a taste of the book. I hope you will get it and read it. And that your own work may enable you to grasp in your particular field just the opportunities which Dr. Gibson describes. Of course different mission fields vary, and different stations in the same field; but all over the world there is need and opportunity for just this type of free, direct evangelistic work, guided by good judgment and discretion and animated by the highest and finest Christian spirit. There is a great difference between men in the way they go at the same problem; some taking it up as Dr. Gibson has done in his own work, with keen discernment, with an open eye to the balancing of different methods and courses, with a sharp and sympathetic study of human nature as he is called upon to deal with men; and above all, with an eye single to the supreme object of getting Christ and His thought and life into the wills and hearts and minds and homes of men.

There are some splendid hints in Dr. Gibson's book about self-support also. I hope you will get it and study it; Although it refers to China there is a great deal that will be of immense help to you in India.

You will write fully from time to time about the work, will you not? Let us keep up a real and helpful correspondence. I want to know all about your plans and impressions, and I hope you will not

think anything too trivial to write about, and that you will never fear writing too long letters. It will do you good to write, and it will do us good to get what you write. And even if sometimes it may seem to you like taking a good deal of time, yet I am sure it will be profitable in the end. It secures for the India work a larger place in the thought of the officers here, and of course the more you write which can be used in the Church magazines and papers, the bigger place it gets in the thought of the Church.

With cordial regards to all,

Very sincerely yours,

Farrukhabad.

Sept. 18th, 1901.

The Rev. J. M. Alexander, D. D.,

Fatehpur, N. W. P., India.

My dear Dr. Alexander:

I should not have delayed answering your letters of August 1st and 14th, even a day, but for the thought that any mail might bring a letter from the Mission containing its actions, in answer to the circular letter which had been sent out, and which might call for some action of the Board. My first instinct was to write immediately, urging you to come without delay, but on second thought and since the question as to what it was best for you to do had already been laid before the Mission, I both delayed writing and also making any mention of your letters to any one here. Thus far not one of my associates has read them, and there contents are known only to me. I would that it were in our power to protect you against all other channels of information through which any knowledge of your great grief could reach this land! This is not possible, however, but whether any but the missionaries now at home on furlough are aware, I cannot say. I hope not.

I cannot tell you how my heart goes out to you at this time and how eagerly I would do anything in my power to help and shield you, if you come. If in the judgment of the Mission it is expedient to come, I know that you will feel free to call upon me for all the help that I can give you at this time.

I am sure that whatever action the Mission may take would meet with the approval of the Board, and I do not think that it will

be necessary to say anything to the Board in the way of explanation that would be painful to you. I am sure that your general statement of the Mission's recommendation would suffice.

I have spoken to Mr. Hand about the Treasury accounts. He says that the bills will be made payable merely to the Treasurer of the Mission, and that pending any further action on his part, the possession of the bills by Mr. Holcomb or any other member of the Mission, in addition to a written statement from you that he was succeeding to the treasurership, will probably be sufficient to meet any requirements of the bank. Doubtless in taking action with reference to your coming, the Mission will also specify some one to act as Treasurer. I will suggest to Mr. Hand the wisdom of sending the next bills to Mr. Holcomb, who can forward them to you, in case you are still in India, or transmit them to any one else who may be designated to act as Treasurer.

With profound sympathy for you and Mrs. Alexander, I am,

Very affectionately yours,

Furrukhabad.

Sept. 27th,1901.

Miss Mary Forman,

McAfee, Ky.

My dear Miss Forman:

We have learned both from Miss Emily and from John and from the doctor at Clifton Springs, and from Miss Emily herself, that your sister's return to India this Fall would be inadvisable and that it will be necessary for her to remain here a little longer before turning back to India. At the next meeting of the Board her course in doing so will be undoubtedly approved by the Board, and her home allowance extended, on the basis of a doctor's certificate. I asked John whether he could say how your plans would be affected by this, and he said he thought very probably you would not feel that you ought to go back until Miss Emily went also. I venture to write to ask just what your plans will be, because the last India party will be sailing within a few weeks now. I have supposed that probably you would not think of going back this Fall.

The question came up in a practical way the other day, when one of the clerks in Mr. Hand's office came in to ask me about your home allowance. I believe the last payment sent to you was on Sept. 5th. I venture to write about the matter candidly, so that there may not be any embarrassment or misunderstanding. According to the Manual, the Board is at liberty to continue the home allowance, where conditions of health make a return at the proper season impossible, and when these conditions are certified to by a competent physician. I do not know whether your plan to remain a little longer is due to your own health

or altogether to a sense of duty regarding Miss Emily, but I know that you will write frankly about the matter and let me be of any service to you that I can.

Very cordially yours,

287

September 28th, 1901.

The Rev. C. A. R. Janvier,

Madison, N. J.

My Dear Janvier:-

I return herewith the notes you sent regarding the Allahabad College. I would insert the words "in Allahabad" in the second sentence, otherwise the general reader would misunderstand. The reference to the opposition at home ten years ago also might be misunderstood. I presume it refers to Dr. Kellogg. You speak of the disappearance of the opposition on the field, but if you mention the opposition at home ten years ago at all, you ought to account for its disappearance also. The last sentence of all is too personal for a general printed statement, and not personal enough for an individual appeal.

Anything that you can truthfully say to emphasize the evangelistic side, it would be well to say . That is just where the opponents of educational work can make their most successful attack. I had a long talk with Fleming the other day, and he confesses that he does not know of a single man who had been converted in the Forman Christian College, and he was sure there had never been a baptism in the College. He spoke of Siraj i din of course as a fruit of the College, but he was not baptized there. He also confessed that the missionaries were so over-burdened that it was not possible to do the amount of personal Christian work without which it is hopeless to expect conversion. As you know, I believe in the educational work, and do not think we should destroy our schools and colleges because they are not yielding conversions, and because there is not enough personal spiritual contact with the students in them. I do question at times, however, whether in case we are unable to increase the number of missionaries in these institutions, we ought not to reduce the number of students, so as to provide that personal contact without which the large expenditure of mission funds on these schools surely is questionable.

...ember 2,

With reference to the brief statement you have prepared, in general it seems to me it might be well to wait until Ewing's statemant comes. I think that anybody who is going to give generously would want to look into the matter a little more fully than your statement would allow. While wherever you see people personally, and get a personal hold on them, you would probably be able to persuade them to read a longer statement. And in any event, you would have to accompany any statement with a personal letter. You will not get much money in reply to circulars. Money comes in answer to personal pressure persistently maintained. Mr. Cornwell, of Chefoo, has just had a taste of the difficulty of raising funds. He was one of those who supposed that all that was necessary was to get a chance; so the Board agreed to let him raise $5000. that the Shantung Missions wanted for a church at Chefoo, and I gave him letters of commendation. He has workedwith great energy, and thus far I believe has not secured $1000., and of that amount, $500. was given with the understand that it was to be the last $500. He says he understands the situation a little better now. It is easy for the missions on the field, hearing of the money that is given in immense sums to educational work in this country, to think that all that is necessary is just to lay the case before the people at home and the money will be given to educational work abroad. It is not so. Those who are giving because of their interest in educational work primarily, will not send their money out of the country; while those who desire to give money for the missionary purpose very seldom want to apply it to educational institutions.

I am glad that the effort to raise this money is approved by the Board, and shall be on the watch with you for opportunities to get it, and it may come in ways that we do not foresee. But I do not delude myself with any idea that this money is going to be easy to secure. I am sure that whatever is secured will be in reply to personal appeals, and that any printed statement, long or short, cannot take the place of such personal appeals either in conversation or correspondence.

Very affectionately yours,

[illegible]

CBS

September 28th, 1901.

The Rev. Charles H. Matthews,
Foreign Missions Club,
39 City Road, London, E. C. England.

My Dear Matthews:-

I was sorry to have to go yesterday without another chance to see you, and would have been down at the steamer this morning if it had been possible for me to get there. I was glad to find your little note when I came in to my office, and hope this will reach you before you leave Europe. I was glad you could have at least the one day here before sailing, and was very happy to learn of the real spiritual blessing which had come to you in the last days of your stay here. I hope and pray that it may be in the very fulness of the power of Christ's Spirit that you go out to India, and that all your journeyings thither may only strengthen your sense of Christ's presence with you, and fit you more fully for the most faithful service in that land.

I have just been looking over the report of the Memorial Service for the late Dr. Riggs, the veteran missionary of the American Board in Constantinople, who died January 17th ,1901. It was a noble old life that came to its end that Winter day. These are some of the statements made by those who had known him for years at the Memorial Service:

"Dr. Riggs was one of the few distinguished men, gifted with great intellectual and linguistic ability; nevertheless we never saw in him a spirit of pride and vanity;on the contrary he was by nature very meek and humble. Every time I visited him, I saw in him a growth in grace. When not long ago I went to congratulate him on his ninetieth birthday, and, thinking that this might be my last opportunity, said to him, 'In the name of the Churches of Bithynia and the whole Protestant community, I present sincerest thanks for your great and blessed work,' in his own sweet and humble way he replied, 'I give thanks to God, who gave me grace and opportunity to perform this work, and to my Saviour I render all the praise and glory.'"

"Another trait of Dr. Riggs' was conscientiousness. There are good men who do not intentionally do wrong, but who live in an easy, careless way, with no very delicate sense of right and duty, and no holding themselves to a very strict account of their conduct. Such was not the character of him of whom we speak. His conscientiousness did not go to the extreme of asceticism, for he had a sound

Mr. Mattison, 2.

common sense which kept him from all fads and excesses. But he was conspicuously conscientious in everything. This was seen in his use of his time. So long as he had strength for work, he esteemed it both a duty and a delight to work. If his strength permitted but one or two hours of work a day, he limited himself to that; but that much he did faithfully. Though much of his life he suffered from physical weakness, yet the total result of his life work was marvellous, because of the conscientious use he made of his hours and minutes.

"Dr. Riggs was an humble man. This was a quality, the fragrance of which we detected, as we do the sweet scent of the violet, by his presence in the room."

Of course Dr. Riggs' great work was in Bible translation, and in that, the thing which was specially noted, next to the primary mastery, was his unfailing considerateness to his junior associates, whose judgment of course was of little value in comparison with his. Of the spirit in which he did his work, those who specially led the Memorial Service said:

"His faith in the Word of God was so absolute, so sincere, so settled a thing, so wrought into every fibre of his mental and spiritual being, that it ceased to be true long before I knew him, even if it could ever be said to be true, that the responsibility he laboured under in transferring the sacred text from the original tongues into the languages of these lands, was of the nature of a burden.

"He was never laboured. He had the gift of first rapidly seeing straight to the heart of a subject, and then making it clear to his readers in a few plain and lucid sentences. His tendency was to prune, thus leaving the rest light, luminous and stimulating. His way out of a difficulty was always simple, never tortuous or complicated, and so inspired confidence. And then, his standpoint of interpretation was invariably that of intense humility before God. With a robust Calvinism, he always left God absolute on His throne, feeling sure that, whatever might be the apparent difficulties, the Judge of all the earth would do right. He had the humility of boundless trust; and his confidence in God was thus implicit because it merged into intimacy and saintlike love. In his interpretation of Scripture there never was, therefore, any sternness or harshness. The spirit of adoption in him was too thorough to make it possible for him to think of the sovereignty of God apart from His love."

This is a fine picture of a noble life, and of the fountains that fed it. I believe there is something in the missionary work which developes such great character. Would that we might all feel it more and grow up not into the greatness of such men only, but even unto the measure of the stature of the fulness of Christ.'

I hope that you may have a pleasant voyage across the Atlantic, and an interesting stay in England and France before you sail for India.

With kind regards, and commending you to the grace of our Lord Jesus Christ, I am,

Very sincerely yours,

Furrukhabad.

Sept. 28th, 1901.

The Rev. W. T. Mitchell,

Mainpurie, N. W. P., India.

My dear Mr. Mitchell:

Your two notes of July 18th and August 3rd have been received. I send heartiest congratulations to you and Mrs. Mitchell on the birth of your little daughter and am glad to hear of the advent of young Master McGaw. I hope these two young people may grow up into lives of great usefulness and that from the beginning the spirit of God may school them in all the discipline of goodness and of noble character and defend them against every evil way!

Of course appropriations are entered on the Treasurer's books for them and I will report these in my next letter to the Mission

I am glad you had the advantage of Dr. Morris' presence, and hope that Mrs. Mitchell and she and all of you, including Rachel are well and strong. I trust you had a good Summer with some real invigorating exercise, for at least part of the time. I haven't got myself yet to the point where I can get much enjoyment out of doing no work I was away from New York for the month of August this Summer, the first time I think I have ever taken a month away in this country, and I spent the mornings writing a new set of missionary lectures, which have to be delivered at several places this Fall, and after which I shall hope to get out a book. The afternoons I spent in good tramps or drives or in fishing on the lakes or in the streams. I was away up in Northern New Hampshire, on the border of Canada, and all the sur-

ngs

roundings were just as beautiful and refreshing as they could be.

I have just been reading a book entitled "Mission Problems and Mission Methods in South China", by Dr. Gibson of the English Presbyterian Mission in Swatow. It is one of the most satisfactory missionary books I have ever read. I hope you can see it some time. It is published in London, by Clyphant,Anderson and Ferrier, and in New York by Revell. It covers the actual details of missionary life and method in a scientific spirit,and with the most judicious balancing of contrary judgments. It holds up the noble ideal of missionary life,and draws attention to some features of it which I am sure you must appreciate, as you bear so much greater responsibilities than would be thrown on you here. "It has been often pointed out",says Dr. Gibson,"how the great responsibilities of Empire stimulate and draw out many of the best qualities of our race,and tend to produce, both in our army and in the civil and diplomatic services,men of the highest intellectial power and the finest types of character. Is there not something analogous to this in our Church life? Is there not a danger lest we should allow it to narrow itself so that it becomes local and what has been called parochial, and is it not one of the great advantages of the development of foreign missions in recent times that it helps,as it were, to imperialize our Christianity,to give us a larger horizon and a freer atmosphere,and to call into more strenuous exercise a higher intellectual energy, and a larger spiritual life;and if that be so, may we not anticipate for ourselves individually that the highest development of our own powers may be found in placing ourselves upon the wider field? At home only men of very exceptional powers can expect to stand out in any degree from the great

body of the Christian army or to leave permanent mark upon the church' work. Every laborer in the home field is in close contact on a sides with many others, in not a few of whom he probably recognis greater power than his own. His own department of work is oft stric ly limited and conditioned by the spheres allotted to those abe, below and around him. But on the foreign field the missionary for the most part stands alone. At the best he is one of a very small body who are jointly responsible for all the varied departments of service which the time calls for. It os theirs also to watch the corse of events; to recognize the signs of the times; to make new departures and strike out new lines of work as necessity arises. Each man therefore feels called upon to bring out the very best and utmost that is in him, and many men have discovered on the foreign field to their own surprise and to the surprise of others, powers and capacities, both mental and spiritual, of whose existence they were not prevously aware. I have myself even taught singing on the mission field, which is to those who know me the quaintest possible illustratim of what I have been saying. I have seen this illustrated amongst my own colleagues, and it should be a marked feature of every healthy mission body that every man makes some fresh and distinct contribution to the shaping and development of the work of his mission, and in doing so finds also scope and discipline for his own nature and character".

I have often remarked on the influence of missionary work on the character of those engaged in it, which Dr. Gibson describes in these words which I have quoted. In speaking of the need of men who shall be free for evangelistic work, Dr. Gibson expresses a convic tion which I am sure everybody who has any contact with missions on a large scale must share. "We often earnestly wish", he says, "that our

numbs would allow us to set apart some men almost exclusively for evanlistic work. Such men should be set free from all pastoral responbilities among the Christian Churches, and from all entanglementn the business arrangements which must be attended to at the centh of every large mission. They should be free to spend their time nongst the people in the cities and country districts; making a large study of native literature, religion and life: coming into the closest possible contact with all classes of people, and free to devise ad carry out methods of bringing the Gospel in all its aspects, as beaing both on individual and national life, within their reach. They should itinerate in the country districts, reaching by open-air preachig and by private conversations the great bulk of the common people. They should visit schools and literary retreats in order to reach te professional scholars. They should have time to make a thorough study of the classical books and to clear their own minds as to the best ways of bringing into comparison and contrast with them both the practical and scientific aspects of Christian theology. They should find their way into the warehouses, shops, and homes of the mercantile classes, and the official residences of the magistrates, expounding among these capable and intelligent men of the world the bearings of Christianity upon national prosperity, as well as pressing upon them the Gospel of Christ as the only way of individual regeneration ..... In large cities any man with the soul of an evangelist, and the equipment of a scholar, and with a sympathetic genial heart, could easily find access to large numbers of Chinese homes, where he would be welcomed as a friend, and might soon by the blessing of God become a spiritual power of immeasurable value. In these and many other ways which time and experience would develop, the evangelization

of the great bulk of the Chinese people remains still to be undertken and no man need covet a larger or more varied field of usefulness than this, which is waiting all over China for any who are willing and fitted to enter upon it".

These quotations will give you a taste of the book. I hope you will get it and read it. And that your own work may enable you to grasp in your particular field just the opportunities which Dr. Gibson describes. Of course different mission fields vary, and different stations in the same field; but all over the world there is need and opportunity for just this type of free, direct evangelistic work, guided by good judgment and discretion and animated by the highest and finest Christian spirit. There is a great difference between men in the way they go at the same problems; some taking it up as Dr. Gibson has done in his own work, with keen discernment, with an open eye to the balancing of different methods and courses, with a sharp and sympathetic study of human nature as he is called upon to deal with men, and above all, with an eye single to the supreme object of getting Christ and His thought and life into the wills and hearts and minds and homes of men.

It will not be very long now before you will be having the Mission Meeting and then we shall get the reports for the past year's work. I hope that you are starting out the new year's work with bright hopes and that it will be a year of real success and large ingathering.

Very cordially yours,

October 1st, 1901.

The Rev. A. G. McGaw,

Etah, N. W. P., India.

My Dear McGaw:-

I enclose herewith a copy of the Mission letter, in which you will find answers to the questions in your letter of August 29th. I have also letters of yours of May 30th, June 20th and August 14th to acknowledge. It is always good to get letters from you, and I hope that even if sometimes I only send one letter back in answer to two or three of yours, you wont refrain from writing. You see I have to write to the Mission too, and those letters really cover many of the points raised in personal letters. With reference to the ease with which special money could be got for Cawnpore if appeals were made for it, I am sure that you would not feel so cheerfully optimistic if you made the effort. The Allahabad College is going to have difficulty in getting any money for it far greater than I think you upon the field expect. At a distance from America, and hearing of the immense wealth of the country, and the vast sums that are given for educational work here, it is easy to feel that all that is necessary is to make an appeal for it, and it can be got. It is not so. One of our missionaries from China, Mr. Cornwell, who has been here on furlough, and who is just going back, had permission from the Board to attempt to raise $3000. for some greatly needed property in Chefoo, and he thought that all that would be required would be just to go out and get it. After an immense amount of hard work he has succeeded in raising not quite $1000., and of this amount, $500. was given on condition that it should be the last $500. of the full amount. You see, the demands made on people are simply enormous, and with increasing wealth I think sometimes that there is increasing unwillingness to give. The scale of living has gone up so fast that people regard now as necessities what their fathers deemed real luxuries; and to pay for these comforts con-

sumes that surplus of earnings which in the older day was available for charity and beneficence. Furthermore, people feel they need more capital now, and many men put back into their business or into investments, a large proportion of their earnings, which might be given away.

You ask about men also. The Student Volunteer Movement is still at work, and I suspect that if it stopped work, the supply of missionaries would fall off. At the same time, it does not provide all the men needed, and of course, as would happen in any movement, some of those who are provided are not qualified, some of the physically, some because they become engaged to young women who are not physically qualified for the work. I do not know that I could accurately analyze the reasons for the insufficient supply of missionaries. I suspect there are no real reasons, but that just in proportion as the Church is warm with love for Christ, and brave to endure sacrifice for Him, there will be sure to be men and women ready and glad to give their lives in His service. When there is no warm love of Christ, and the cares of this life and thd deceitfulness of riches enter in and choke the spirit of consecration and sacrifice, then we shall feel it instantly in an unsufficient supply of men and women offering themselves for missionary service.

I hope you can drop Mr. Sturgis another note. He seems to be a little restless at not hearing from his orphans, and now that the cool weather has come on perhaps you will be able to get some photographs of them. You spoke in your letter of August 14th, of sending an account of the orphan work which you were going to have printed. I shall be glad to see that when it comes. The photograph I received some time ago.

I congratulate you and Mrs. McGaw on the advent of your little boy, and hope he may grow up to be a good and useful man, and that from the beginning, Christ may hold his heart in His keeping.

I made a copy of a section of your letter of August 14th for Dr. Ellinwood. He was pleased to know of the help his book had been to you. I can appreciate your feelings exactly, and your desire to be better equipped for work, both among Mohamme-

Mr. McGaw, 3.

dans and Hindus. What you say is true, that not every man can become an authoritative specialist; but every earnest man can become so equipped as to be able to do good thorough work, and to meet the great objections of Hindus and Mohammedans on their own ground, even without going in for Sanscrit, which most men cannot do. You can get a good practical knowledge of both Islam and Hinduism that will fit you out for presenting the Gospel to both casts of mind, and meeting the difficulties which spring from each. I suppose you must have the little publications of Dr. Murdoch's Society, which are very helpful. And beside these, you ought to mark out for yourself a systematic course of reading in both Mohammedanism and Hinduism. If you read even three books on each subject a year, in ten years you will have got through the best literature on the subject, and will begin to feel that you really have hold of the roots of things. The trouble is that most men do not go into these subjects as they ought, because they cannot get big blocks of time to give to it. You do not need blocks of time. A quarter of an hour or half an hour or two such bits of time each day, however separate from one another, will suffice to enable you to go over in a year an immense amount of ground. After you have been at it for fifteen or twenty years, some people will say that you are a specialist, while you will still think that you are nothing of the sort. Practically every man is a specialist who knows more about a subject than every other man who is calling him names.

I do not know of the work you have been doing or reading on Hinduism and Mohammedanism, but if you have not done any work on it I should advise you to begin. You probably know the general literature to be able to mark out a general course of reading to cover over a period of ten years. If you do not, then consult some of the men who do. I can tell you the books that are available in English, but doubtless there are men near at hand who know of these books and a great many others also, that you might work in.

I think there is force in what you say about the advantages of early assignment to the field. At the South India Missionary Conference, at their last

meeting in Madras, this point was borne down heavily upon. I hope you have the little book containign the proceedings of the Conference. Dr. Lucas sent me a copy, and it is about the best condensed statement of missionary principles that I have seen.

But on top of all this, there has got to be, as you well know, that familiarity with Christ, and that possession of His Spirit and possession by His Spirit, without which a man's words are ineffective, arid, and sure to fall short of the mark. And I suspect that we need to pray more about keeping equipped on this side, than on the other.

I received a letter a short time ago from one of the secretaries of the State Young Men's Christian Association of Pennsylvania. He was speaking about a Bible Conference in which I have been interested, because Pennsylvania is my old State, and he was setting forth the necessity for its development, by describing the present conditions surrounding the Association movement. He wrote:

"Compromise is in the air. Subtle and weakening teaching - half truth and half error - is insidiously making inroads where we would least suppose. Worldliness and business pressure are neutralizing the influence and work of some of the strong Christian workers in our volunteer ranks. Specialization along the line of socalled departments is breaking the unity of the great spiritual purpose of our movement, frequently making the spiritual work one of the many "departments."

In other instances where this not true, the Secretary is so engrossed with many details and the care of an immense plant that he allows himself to be cheated out of time for personal communion and Bible study, and this loses relish for the very work that the association exists to do, and in which his logical position is that of leader. With volunteer workers, allowing themselves to be hindered by selfish pursuit of pleasure or gain, and with the General Secretaries weakened in their leadership by neglect of their spiritual needs, and with the great host of unsaved men confronting us, together with the deadly work of false teaching and destructive criticism within the fold, surely there is presented an awful need for just such a gathering as our Bible Conference."

That is a picture of more things than the situation of the Association Movement, is it not? Where is there a Christian movement, whose agents are not in danger of just the same spiritual impoverishment. Surely, we need to be on our guard every day, and to watch lest when we have preached to others, we ourselves should be castaways. Let us go deeply into the Divine life open for us, as the hiding place and the unfailing spring of our own life.

With kind regards to Mrs. McGaw and yourself, and kindly greetings to your children, especially the little new comer,

October 1st, 1901.

The Rev. Henry Forman,
Etah, N. W. P.,
India.

My Dear Mr. Forman:-

I enclose herewith a copy of the Mission letter which covers the two points in your letter of July 3rd, with reference to the Board's position on the subject of Presbyterian Union in India, and the insufficiency of your land appropriation at Etah.

I am very sorry to hear of Mrs. Forman's sickness, and hope that the stay in the Hills during the hot weather, and now the approach of the cooler season may put her in the way of full recovery. I can sympathize with you both, and appreciate in a little measure at least, how hard it must be for each of you - for you to think of her as ill, and for her to be obliged to refrain from that active participation in the work which she so desires.

I received the copies of your pamphlet on the "Ayra Samaj." John had already sent me a copy, but I was glad to have the extra ones which you sent. I made use of it in writing my lecture on the Somaj Movement in India, in the course which I have to deliver this Fall. John is to deliver the Princeton Lectures next year, and I have suggested to him that he should take up some department of Indian religious life which has not been satisfactorily written up, so that his lectures may be something more than just of interest to the audience that hears them.

You may have heard that Sailer has not been at all well since coming back from India. He got some fever in him, either in India or Arabia, and he went into work too fast after coming home, and the consequence was that he came down pretty hard, and hasn't got on his feet again yet. He is better now, but the doctor says it will be quite a while before he can venture to take up the full measure of work again.

My letter to the Mission says all that I am authorized to say by the Board

with reference to the subject of the Presbyterian Union in India, but the action which I quote, taken first by the Board, and then by the General Assembly, may, I think, be interpreted as expressive of the warmest sympathy on the part of the Board as a whole, in the movements looking toward greater unity of work of organization among various Churches on the mission field. It has been urged by some that the Minute of the Board is ambiguous; that it refers to the Presbyterian Union and also seems to refer to more general union, and that the two are not kept altogether sharply defined. I think this criticism is just. But the occasion for it is found in the fact that the same positive and distinct declaration of the sympathy of the Board and the Church with an even larger measure of union than that among the Presbyterian and Reformed Churches could probably not have been adopted. I believe myself that this is a step beyond the formal actions of the Assembly, and that before very many years have passed another advance step will be taken, in which some of this indefiniteness will disappear, and be replaced by assurances of readiness on the part of the Church for closer union, not with Presbyterian and Reformed Churches alone, but also with others. Indeed, the negotiations which our Assembly kept alive for a long time between our Church and the Episcopal Church, often implied just such a readiness on the part of the Presbyterians to welcome a union which would embrace even those who did not accept the Calvinistic system in all its detail, but who are true to all the great evangelical principles. In all this, however, I am speaking personally to you, and representing no view but my own.

Mr. Chatterjee spoke of the union movement in some of his letters not long ago, and I venture to quote a page or two of my reply to him:

"We have been very greatly interested in the Presbyterian Alliance and the proposed union of the Presbyterian bodies in India. I venture to enclose a copy of my address at the General Assembly, in which you will find allusion to it. I have been only one of many who I think will rejoice at this step, althought personally, and in this I express no one' judgment but my own, it seems to me unfortunate that the Westminster Confession in its entirety is to be adopted by the Church in India, for the two reasons: First, that it is the preservation of a record of doctrinal struggle which is not a part and does not need to be made a part of the his tory of the Church in India; and that Secondly, it is a barrier in the way of larger union, such as I for one hope and pray for in the future. I have always contended myself, that the course of the Church of Christ in Japan, though it was detemined by special circumstan-

Mr. Forman, 3.

ces, has been much wiser. That Church has, as you perhaps know, for its doctrinal basis a brief creed, consisting of the Apostles Creed, with the addition of several sentences on the Scripture, the Holy Spirit and the Lord Jesus Christ. You will be interested in the full Confession of Faith of the Church of Christ in Japan. It is as follows:

'The Lord Jesus Christ, whom we worship as God, the onlt begotten Son of God, for us men and for our salvation was mademan and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

' The Holy Ghost, who, with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace, man being dead in sin cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He speaking in the Scriptures of the Old and the New Testament is the supreme and infallible judge in all things pertaining unto faith and living.

'From these Holy Scriptures the ancient Church of Christ drew its confession; and we holding the faith once delivered to the saints, join in that confession with praise and thanksgiving:-

'I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered unto Pontius Pilate, was crucified, dead and buried; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saint the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.'

"It is significant that the Church of Christ in Japan has veen received into fellowhsip by the Alliance of the Presbyterian and Reformed Churches, which have in this way really set that seal on the sufficiency of the Confession of Faith of the Japanese Church.

"I have long held the view also, that it was contrary to sound mission policy and to the rights of the Church in each land, for foreign missionaries to constitute any integral part of it. The foreign missionary cannot possibly sever himself from the home Church that sends him out. It would not be wise for him to do so if he could. It is anomalous that he should his standing in the home Church, and also be an integral part of the Church on the foreign field. That Church, it seems to me, should be allowed to grow up grom the beginning with an autonomous life of its own, missionaries sustaining an advisory relation to it, and contenting themselves with the position of corresponding members, at the most, in the Presbyteries. From this point of view, it seems to me the more important that the doctrinal standards of the Church should be such as the Church truly requires for itself, eliminating the element of missionary membership in its judicatories. I have developed those views at some length in several reports on our Missions, copies of which I am sending you, fearing that you may not have seen them before."

I hope that both the Missions and the Presbyteries may be unerringly guided in their course in all these great questions, and I am, with constant regard,

Very cordially yours,

October 1st, 1901.

To the Furrukhabad Mission.

My Dear Friends:-

It has been suggested in several letters from India, that the Mission should be informed of the Board's attitude toward the movement in India, having in view the establishment of the Union Presbyterian Church. At the last meeting of the Board, the suggestion made in these letters was laid before the Board, and the following action was taken:

"A letter was presented from the Rev. Henry Forman, asking that the Board send to the Missions in India, a statement as to its position on the subject of the proposed union of Presbyterian Churches in India. It was voted to reply that the Board's position was set forth in its action of May 15th, 1900, which was approved by the General Assembly of the same year."

The action of the Board approved by the General Assembly referred to above, was, I think, reported to the Missions a year ago. In any event, you will find it on pages 95, 96 and 97 of the Minutes of the General Assembly for 1900. Lest these Minutes should not be accessible to all, I quote herewith a portion of the report of the Standing Committee on Foreign Missions to the General Assembly of 1900, referring to the subject of Comity, Co-operation, and Church Union:

"No more important administrative problem than that of interdenominational comity on the Foreign field is at present before the mind of the entire Church.

And your Committee notes with sincere gratitude and satisfaction that the subjoined action taken by the Board at a meeting held in New York, May 15th, 1900, will, if approved by this Assembly, place our beloved Church in the very forefront of that irenic movement which has as its chief aims the promotion of a spirit of brotherhood among missionaries of the several denominations working side by side in non-Christian lands, and the furtherance of a native Church rooting itself deeply in the soil of the lands evangelized.

The following is the action of the Board herein referred to:

'Believing that the time has come for a yet larger measure of union and co-operation in mission work, the Board would ask the General Assembly to approve its course in recommending to its Missions in various lands (in line with the General Assembly's action of 1887, Minutes, p. 23, having in view building up independent national churches holding to the Reformed doctrine and the Presbyterian polity) that they encourage as far as practicable the formation of union churches, in which the results of the mission work of all allied evangelical Churches should be gathered, and that they observe everywhere the most generous principles of missionary comity; and,

Further, it is voted that the Board now adopt the statement of policy prepared by its Special Committee on Policy and Methods, and submitted to many of the missionaries and approved by them, as follows:

" In the view of the Board, the object of the Foreign Missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districtws as possible to the exclusive care and development of separate agencies. It is believed that in other regards also missionary comity should be given large range: (1) Salaries of native workers should be so adjusted among missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they have been connected. (2) Each Mission and the churches therewith connected should recognize the acts of discipline of other Missions and the churches connected with them. (3) In co-operative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until those are properly utilized, it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute

In addition to this general approval of the action of the Board quoted, the Committee presented a formal resolution approving the action of the Board.

The proposal to unite the various Presbyterian Churches in India in one body is fully approved by this action of the Board which has been confirmed by the General Assembly. Of course the Presbyteries of our own Church in India will have to make representations in due form to the General Assembly, and I suppose you will doubtless request the Assembly to appoint a commission representing the Presbyterian Church in the United States of America, to be present at the inauguration of the Presbyterian Church in India. The General Assembly appointed such a commission to attend the establishment of the independent Synod of Brazil, and another to be present at the organization of the independent Presbyterian Synod in Mexico this last Summer. Much good might come to the Church at home if the General Assembly could send a representative deputation.

You will be interested to learn that a legacy has been left the Board, the income of which is to be devoted, according to the terms of the will, toward the ex-

pense of sending out to India from time to time, men from home who shall present Christianity to the people of China and India and other mission fields. The legacy is involved in some ways, and may not come to the Board for some time, as the widow has the use of the estate during her life time. But when it does come to the Board, it will be of great advantage to have such a fund available; whether little or much is accomplished by men who may be sent out from home in influencing the minds of those to whom they go, very much will be accomplished by the return of these men to the home Church with the new experiences and interest in Missions which they will acquire.

At the last meeting of the Board, the question of making an additional appropriation for the purchase of land at Etah was also presented, and considered, in view of Mr. Forman's difficulty in obtaining land there, and in view of the fact that the amount of 900 Rupees would be insufficient, ~~reconsidered~~, and the following action taken:

With reference to the improbability of Mr. Forman's being able to purchase land at Etah for the amount of 900 Rupees, appropriated for the purpose, it was voted to suggest that if more is required, the amount be taken from the remaining appropriations for the new stations at Etah, and that Mr. Forman report later whether this renders necessary any additional appropriation for the buildings."

This letter will reach you just about the time of the Annual Meeting, and you will be welcoming the new missionaries. We shall be interested to learn of their assignment of Station, and of the plans of the Mission in the distribution of the force so as to care for the work which so constantly overtaxes your strength.

You will have heard already, doubtless, from Mr. Forman, of his sister's illness, and that Miss Emily and Miss Mary will probably not return this Fall. Miss Emily Forman has not be at all well at Clifton Springs, but is slowly recovering. We shall all hope and pray that she may be strong enough to come back next year to the work in which she has been so richly blessed.

The Minutes of the Committee Meeting of August 28th, at which the return of Dr. and Mrs. Alexander to America was authorized, the Fatehpur Station placed in charge of Dr. Lucas, and Mr. Smith appointed Mission Treasurer, were received last week. The Board does not meet until next Monday, but I have perfect confidence even in advance of the meeting, that these actions are certain to meet

with its approval. We shall earnestly pray for Dr. and Mrs. Alexander, that their return to America may accomplish for them all that we could desire, and that in due time, with restored health and with the heavy perplexities of their hearts somewhat lightened, they may be able to return to work in India.

At the next meeting of the Board also, the appropriations will be made for Rachel Mitchell and A. G. McGaw, Jr., the following amounts being entered on the Treasurer's books here to the credit of the Mission: for the former, $81.40, and for the latter, $82.50.

In a recent letter Mr. McGaw has asked for an expression of opinion on several questions likely to engross the attention of the Mission. First, the inquiries as to whether, in case the Mission deems it wisest not to establish a central orphanage in which to collect the various communities of orphans scattered through the Mission, the Board would be as well satisfied to have them cared for as at present in various ~~quarters~~ centres. It is our opinion here that the Board would be quite as well satisfied to have the orphans cared for in separate groups, as to have all the boys gathered in one place. And indeed, there are obvious advantages in this plan which commend it. Whichever course, however, the Mission after full consideration should decide upon, would undoubtedly be viewed by the Board as presumably the wisest course.

Mr. McGaw inquires, secondly, as to what can be done regarding Cawnpore. I am afraid it is not possible to give the Mission much help in answering that question. To be sure various plans suggest themselves, but they are plans which would be the first ones, doubtless, to occur to the Mission. I can only say that the Board is unable to do more for the Furrukhabad Mission this year than it has already done. It is true that its appointments this year were made before it knew of the necessity of Dr. Alexander's return, or of the possibility of the detention in this country beyond their furloughs, of Mr. Janvier, and perhaps Mr. Forman. But even if the Board could feel now that it might, without doing injustice to other Missions, send further reinforcements to Furrukhabad, the reinforcements are not

available..

Mr. McGaw asks, thirdly, regarding a printed annual report to be issued by the Mission. This question has come up now and again in connection with other Missions; and a year or two ago the following action was taken in answer to such an inquiry from the Western India Mission:

"The request of the Western India Mission for authority and an appropriation for the publication of the annual report was considered, and it was voted, in accordance with past decisions of the Board on similar requests from other Missions, and in view of the large expense that would be involved if all the Missions who desired should issue such reports, that the Board could not with its present light grant the authority asked for, but would consider any special arguments in favor of the publication of such a report by the Mission that it might desire to present."

How many supporters there are of the work in India among the English people who would view such a report with favor and whose interest might be increased by it, I do not know; but it does not seem to us that such a report is worth the expense and labor, so far as the home Church is concerned. The Board's report to the Assembly embodies the best that is contained in the reports from the field, and can always be had separate from the volume of reports from all the fields.

We learn with deep regret of the serious condition of Mrs. Warren's health, and are hopeful that later reports may be more encouraging.

You will have heard by cablegram promptly, doubtless, of the assassination of Mr. McKinley. It seems strange that we should have had these three experiences of this sort, each one really worse and less excusable than its predecessor, although all of them have been both without excuse and understanding. But when President Lincoln was shot, the whole country was full of hot passions, and for years had been living in the midst of bloodshed and the excitement of war. It is scarcely strange that such circumstances should have led a fanatical man to an act of violence, which resulted in Lincoln's death. Furthermore, when Garfield was shot, it was just at a time when the Spoils System was feeling the grip of Civil Service Reform, and when, although in a milder way, passions of large classes of men were again hot. But Mr. McKinley was killed in a time of perfect quiet, by a man who could not possibly have imagined that he had been wronged in any way by him, who

could not possibly hope to accomplish anything either in the way of revenge, which there was no ground for his desiring, or in a way of change of government system, which there was no possibility of his effecting. What a lesson we can learn of the hideousness of sin! And what a stern summons it is to us to put down the anarchy which exists in our own hearts, now that we see how terrible are the fruits of anarchy in the nation's life! It must be that God means to call us in this way to more moderation of spirit, to more self-restraint, to more charity and kindliness of judgment, and to more righteousness and integrity of life. And a more unrelenting hatred of everything that is evil, first of all in ourselves, that so we may hate and destroy it in others, and in the institutions under which we live. I think one can see already, in the newspapers and in the tone of public conversation, a distinct change. There is a spirit of humility, of self-repression, coupled with a new sense of confidence in the living God, not noticeable before. It is striking to see how the sensational papers, which only a few months ago were caricaturing and abusing and reviling the President, have completely changed their tone with reference to the new President, not because of any amendment of opinion or any change of regard, but solely, I think, because they feel that crimes like that which has been committed, are made easier through the intemperateness of the public press and public speech, which speaks without respect of rulers, and encourages the spirit of lawlessness and of treason. We have many lessons to learn in this line, and I suppose that such stern and austere discipline as this is necessary for us. Otherwise, God would not allow it to come. Let us pray that it may not have come in vain, and that the whole people, made more serious and sober of heart, may take up with new faith the real duties of life, and be more ready to think of the world's need and of the influence of Christ, because of this fresh revelation that the nation has had of its own need.

Trusting that the Mission may have a delightful meeting, and that God's Spirit may guide in all the discussions, and rest richly upon the new missionaries from the first days of their life in India, I am,

Your sincere friend,

283

October 4th, 1901.

The Rev. John N. Forman

Gettysburg, Penna.

My Dear Forman:-

Jenvier tells me that you have no appointments for your Sundays, namely, October 6th, 13th, 20th, and November 3rd; that October 27th you will be way down South, where we cannot make appointments for you very readily, but he states that you would be glad to have appointments made for these Sundays; especially if they brought you in the way of meeting people who might be of use in connection with the Allahabad College Campus. Now I have no doubt we can make such appointments. I am writing to the Rev. J. Ritchie Smith, D. D., of Harrisburg, with reference to an appointment for you there on Sunday the 6th, asking him to telegraph you at Gettysburg, in case he is able to arrange meetings for you in Harrisburg on Sunday. I am telling him also that I am asking you to telegraph you on receipt of this, as to whether it will be possible for you to spend Sunday in Harrisburg.

Sunday, October 13th, I shall try to arrange appointments for you in Philadelphia, and the following Sunday in Washington; while November 3rd, we can easily plan, I am sure, to have you spend in Elizabeth or Newark, or here or in Brooklyn. We might be able to arrange to have you spend that Sunday in Dr. Gregg's church in Brooklyn.

Please let me know whether for any reason you cannot accept the appointments we might arrange for these last three Sundays.

Very affectionately yours,

Furrukhabad.

Oct. 1,1901.

Dr. Margaret M. Norris,
3 Edmonstone Road,
Allahabad, N. W. P., India.

My dear Dr. Norris:

It was a great pleasure to receive at the beginning of last month your good letter of August 5th. I have heard also of your great goodness this last Summer to Mr. and Mrs. Mitchell, who have felt under the deepest obligation to you, because of your care of Mrs. Mitchell when their little daughter was born. I hope you had, with all your work during the Summer, a good rest, and will also have been able to gain a sufficiently easy control of the language by the time Dr. Caldwell leaves to enable you to take over complete control of the hospital with comfort. I know that there will be a great deal of language work still to be done and I hope that you will not allow the hospital work to grow so heavy as to absorb all your time and strength and break you down. Hard as it is, do your best to curtail it, so that you can carry it easily, while at the same time you go on with your study of the language. I hope that you have been able to put the language first the past year, but if you haven't, push it up as nearly first as you can now.

I do not remember to have heard of Dr. Elva Wright. She may have talked with the Ladies of the Northwest Board, but I have seen no letter from her, and as far as I know, she has not corresponded with us here.

With reference to the great need in the Furrukhabad Mission for another doctor, might it not be worth your while to bring your

question before the Mission and have it ask the Lodiana Mission to exchange Dr. Vrooman, for one of the young women under assignment to you, who is not a doctor. Dr. Vrooman is as you know, a new doctor, who is going to the Lodiana Mission this Fall. Will you not have, however, when Dr. Caldwell returns, especially if Dr. Fullerton should join the Furrukhabad Mission, as many doctors as you need. It often happens in the Mission work that it is impossible to provide a Mission force so large that there never will be times when there is not a lack in this or that department. It is sure to be so, even if the Mission staff increased the work would increase, so that even if any member of the station went away, there would be the same proportionate need as there was before the staff was enlarged.

Each new year's work brings to each one of us many new responsibilities, while many of the old responsibilities remain. It is a great blessing and help, when we think of this, is it not? when we think also that it is the will of God for us that it should . and that down into the very smallest detail of our work, the will of God will penetrate, as well as rest under all the heaviest responsibilities and that God without whose will nothing can come to us, will see that the year is the year of good. To conceive of each year as the unfolding of God's will for us, makes many hard things easy and many dark things light. It is good to remind ourselves, to not even the least important of us, or the least important thing in our life is left out of God's planning. I find this helpfully put in one of Mr. Campbell Morgan's recent articles. This was part of what he said:

"The will of God touches us at every point in our lives, because he is interested in all its details. This is illustrated by some of the most simple and exquisite statements of Scripture. 'Put thou my tears into they bottle'. 'The steps of a good man are ordered of the Lord'. 'Thou knowest my going out and my coming in'. 'Thou knowest my down-sitting and my uprising'.

God among his people gathering up their tearsmordering their steps,knowing their going out, their coming in, their uprising. Then hear the word of Jesus. 'The very hairs of your head are numbered'. 'Not a sparrow falleth to the ground without your Father'. 'Take no anxious thought,your Father knoweth that you have need'.

If these sentences teach anything,they teach intense interest of God in the smallest detail of the lifeof his children,in what we eat, in what we wear, in our recreation, in our homes, in the hidden facts of our character. He is so interested that he takes us one by one,and thinks for,and arranges for, every detail of our life. To him there are no little things. What we call great things are but the perfect union of the small ones,and every small one has the element which makes the greatness of the great ones.

" . . . . Nothing's small;
No lily-muffled hum of a summer bee,
But finds some coupling with the spinning stars;
No pebble at your foot but proves a sphere;
No chaffinch,but implies a cherubim."

By this interest in, and arrangement for all the detail of every individual life, God makes his will the simplest,the easiest, the most practical law of life. It is within that will that man, in the best sense of the word,may be natural, true, to the possibilities of his own being, unafraid.

Not only does it include and condition all that he has created in infinite wisdom,it also manipulates all circumstances. The proof of this is to be found, in the majority of cases,by retrospection. Looking back, how marvelous is the mosaic of the Divine arrangement! In the midst of the darkness yonder we thought the light had forever failed, and yet we were but in the ante-chamber of clearer vision. Another day we counted ourselves defeated,but today we see that the defeat was in itself the greatest victory. God's transmutations run through the years He is ever bringing gold for brass, silver for iron, brass for wood, iron for stones. All contradictory circumstances he pressed into service of progression. It was not idly written in the Song of Solomon, 'As the lily among thorns,so is my love among the daughters'. The thorn and the lily both live in

the same soil, in the same atmosphere. Both receive the same ministry from without, and yet how different the result. To those outside the Will of God, sorrow, trouble, disappointment, and the tendency is to harden and embitter. To those living in the Will of God the same sorrow, the same trouble, the same disappointment, come; and the effect is that of transformation into new grace, and tenderness, and beauty. Sorrow is a minister, creating character for those who dwell in the will of God; for such sorrow is turned to joy. The will of God, including and conditioning all God has created, and manipulating all circumstances, is a possible and practicable law of life for man. God's perfect will."

Wishing you a good year and with kindest regards, I am,

Very cordially yours,

Furrukhabad.

Oct. 1,1901.

Miss Margaret J. Morrow,
Fatehpur, N. W. P.,
I n d i a .

My dear Miss Morrow:

Your good letter of August 29th wasreceived last week. I have given Mr. Hand the copy of that paragraph in which you speak of Dr. Alexander's not having quite understood my statement regarding the method of making payments to you and reporting them to Mr. Hand. Mr. Hand will himself doubtless speak of the matter in some letter to Mr. Smith, who is now to act as the Mission treasurer. In case you need to draw, however, before Mr. Smith hears from Mr. Hand, I think if you called his attention to what I wrote to you and also to the Mission, he will understand.

I received last week a letter, which I think I had better copy here for you to read.

"Since your name has become familiar to me through the columns of The Christian Endeavor World, I decided (in looking over the names of the secretaries for foreign missions) to write to you.

For almost a year my health has been such as to compel me to give up church work as I loved to do it through the channels of Sabbath School and Christian Endeavor. However I was privileged to attend last July's consecration service and the topic being "Missions: true philanthropy", my word of consecration was that if God would honor mt to use me, I would endeavor to lead one Christian, who, at that time, felt no need of the effort made by thenchurch to push the work of foreign missions, to see it is not only a duty but a privilege

I am a school teacher and from a physiological standpoint I discussed the tobacco question with an intelligent man - a member of a Lutheran church - and as a result, after some weeks of struggle, he decided to abandon the filthy habit, last November. During the past month I asked him whether he would be willing to give the Lord one-half of the money he formerly spent for tobacco and use it to educate an orphan in India. He consented and lays aside a dime a day for this purpose;-the correspondence is my part of the work. I am a member of the United Brethren Church, so we compromised by deciding to take up an interest in India, through the aid of a Presbyterian

missionary.

Please tell me how to proceed to secure a girl orphan with the privilege of naming her. I am most anxious to learn just how to take care of this interest properly".

I suggested your name to Miss Martin and told her that she could send the money directly to you, or could send here to us for you. I have as yet heard nothing from her, but I thought I had better speak of the matter to you, so that in case she writes directly to you you will understand.

Each new year's work brings to each one of us many new responsibilities, while many of the old responsibilities remain. It is a great blessing and help, when we think of this, is it not? When we think also that it is the will of God for us that it should be so, and that down into the very smallest detail of our work, the will of God will pepetrate, as well as rest under all the heaviest responsibilities and that God without whose will nothing can come to us, will see that the year is the year of good. To conceive of each year as the unfolding of God's will for us, makes many hard things easy and many dark things light. It is good to remind ourselves too, not even the least important of us, or the least important thing in our life is left out of God's planning. I find this helpfully put in one of Mr. Campbell Morgan's recent articles. This was part of what he said:

"The will of God touches us at every point in our lives, because he is interested in all its details. This is illustrated by som some of the most simple and exquisite statements of Scripture. 'Put thou mytears into they bottle'.. 'The steps of a good man are ordered of the Lord'. 'Thou knowest my going out and my coming in'. 'Thou knowest my down-sitting and my uprising'.

God among his people gathering up their tears ordering their steps, knowing their going out, their coming in, their uprising. Then hear the word of Jesus. 'The very hairs of your head are numbered'. 'Not a sparrow falleth to the ground without your Father'. 'Take no anxious thought, your Father knoweth that you have need'.

If these sentences teach anything, they teach intense inter-

est of God in the smallest detail of the life of his children, in what we eat, in what we wear, in our recreation, in our homes, in the hidden facts of our character. He is so interested that he takes us one by one, and thinks for, and arranges for, every detail of our life. To him there are no little things. What we call great things are but the perfect union of the small ones, and every small one has the element which makes the greatness of the great ones.

" . . . . Nothing's small;
No lily-muffled hum of a summer bee,
But finds some coupling with the spinning stars;
No pebble at your foot but proves a sphere;
No chaffinch, but implies a cherubim".

By this interest is, and arrangement for all the detail of every individual life, God makes his will the simplest, the easiest, the most practical law of life. It is within that will that man, in the best sense of the word, may be natural, true, to the possibilities of his own being, unafraid.

Not only does it include and condition all that he has created in infinite wisdom, it also manipulates all circumstances. The proof of this is to be found, in the majority of cases, by retrospection. Looking back, how marvelous is the mosaic of the Divine arrangement! In the midst of the darkness yonder we thought the light had forever failed, and yet we were but in the ante-chamber of clearer vision. Another day we counted outselves defeated, but today we see that the defeat was in itself the greatest victory. God's transmutations run through the years. He is ever bringing gold for brass, silver for iron, brass for wood, iron for stones. All contradictory circumstances he pressed into service of progression. It was not idly written in the Song of Solomon, 'As the lily among thorns, so is my love among the daughters'. The thorn and the lily both live in the same soil, in the same atmosphere. Both receive the same ministry from without, and yet how different the result. To those outside the Will of God, sorrow, trouble, disappointment, and the tendency is to harden and embitter. To those living in the Will of God the same sorrow, the same trouble, the same disappointment, come; and the effect is that of transformation into new grace, and tenderness, and beauty. Sorrow is a minister, creating character for those who dwell in the will of God; for such sorrow is turned to joy. The will of God, including and conditioning all God has created, and manipulating all circumstances, is a possible and practicable law of life for man. God's perfect will".

Dr. and Mrs. Alexander and their daughter are now on their way home, I believe, and I hope that grace may be given for their heavy burden and grace also sufficient to all of you who remain behind.

Very sincerely yours,

TCS

Furrukhabad.

Oct. 8th, 1911.

The Rev. J. H. Forman,
c/o Y. M. C. A.,
Princeton Theological Seminary,
Princeton, N. J.

My Dear Forman:

Your note of Oct. 7th is just received. I had written last week to Dr. Hamlin of Washington, making appointments for you there on Oct. 20th and Dr. Brownson of Philadelphia, making appointments there for the 15th, and I spoke to Dr. Gregg yesterday regarding an appointment for you in his Church on Nov. 3rd. Janvier was in on Friday and assured me that these Sundays were free and that you would be glad to have us fill them for you. Of course I have written now cancelling my previous letters. I hope you may be able to spend those Sundays profitably, and later if you are really free, we shall be only too happy to make arrangements for you.

Praying that God may very greatly bless you in this work, and with much love, I am,

Ever your friend,

Furrukhabad.

Oct. 11th, 1901.

Miss Emily N. Forman,

Clifton Springs, N. Y.

My dear Miss Forman:

At the meeting of the Board on Monday, it was most cordially voted to extend your furlough and home allowance, in accordance with Dr. Malcolm's recommendation, in the hope that in due time, you will be able to go back with new strength. The Board likes to be kept well informed of the progress of the missionaries at home, who are seeking restoration and health, and voted accordingly to fix January as the time for another medical report, when your furlough and home allowance will be most cordially continued again if necessary, as Dr. Malcolm's report indicates will be the case. In January will you please have another note sent to us, so that the Board may know just how you are getting along, and I will see that everything is attended to here.

I am so glad that there is a place like Clifton Springs, to which missionaries can go, and earnestly hope it will do for you all that it has done for many others, and enable you to go back in due time to the work which is in need of you and which I suppose you carry only too heavy on your heart every day.

With warm regards,

Very sincerely yours,

Furrukhabad.

Oct. 11th,1901.

Mrs. C. A. R. Janvier,

Madison, New Jersey.

My dear Mrs. Janvier:

I don't know where Mr. Janvier is just now, so send some more copies of the statement regarding the Allahabad College to you, so in case he wants any more of them you can forward them to him.

I leave myself to-night for a three weeks' trip. Mr. Janvier, Dr. Halsey and Mr. Fenn and I will all be traveling around among the Synods and Dr. Marshall will be moving among the meetings on the Pacific Coast.

With kind regards,

Very cordially yours,

Enclosure.

October 16th, 1901.

The Rev. C. A. R. Janvier,
C/o Rev. W. H. W. Boyle, D. D.,
Colorado Springs, Colo.

Dear Mr. Janvier:-

Your card to Mr. Speer, is received in his absence in the West, attending the meetings of the Synods. Mr. Speer sent last Saturday, to Mrs. Janvier at Madison, quite a number of copies of the Appeal, which I judge have not yet reached you. If, however, you have received these, and still desire more, if you will kindly send on the subject matter to me, I will see that any number of copies are made and sent to you.

Very truly yours,

Edwin O. Mead.

November 13th, 1901.

The Rev. J. C. Woodside,

Landour, N. W. P., India.

My Dear Mr. Woodside:-

Your good letters of September 5th, October 2nd and 17th, bearing their sad yet joyful tidings of Mrs. Warren's entrance upon her higher service and her rich reward, have all been received. At the earliest opportunity they were laid before the Board, and I shall report when I write to the Mission, the Board's Minute, which was as follows:

"The death of Mrs. Mary Warren, of the Furrukhabad Mission, which occurred at Morar on September 24th, 1901, was reported to the Board, and it was voted to place on record the Board's appreciation of the unique missionary service of Mrs. Warren. Appointed in 1872, she had remained in India for twenty-six years without a furlough. Since Mr. Warren's death in 1877, she had lived alone in Morar, the only missionary in the native State of Gwalior. The Board would express to the Mission its deep sympathy with it in the loss of a missionary of such strength of character, such patient and persistent devotion."

May I add to the exact terms of the Minute, an expression of our sympathy with Eddie, to whom Mrs. Warren's death must have meant and must be meaning still a great deal. It was a great shock to us all to receive your first letter with its tidings of Mrs. Warren's illness, but we were prepared of course for the others, and cannot but feel that it was of God's goodness that Mrs. Warren's work being done, she is taken to be with the husband whose memory she so affectionately cherished, and to the ministry of that other country, where we serve without the impediments and limitations which hedge us in here.

Will you kindly express to Dr. Crofts the Board's sincere gratitude for his great kindness to Mrs. Warren, and his thoughtful attentions since her death? I presume the Mission will take some formal action, if such action is proper and expedient, expressing appreciation of the Maharajah's kindness. I shall try to remember in writing to the Mission, to authorize it to extend to him in the name of the Board, an expression of its sincere gratitude, in case it seems wise to the

Mission to do this.

Mrs. Warren has been a picturesque and notable figure in our Mission history. I shall write some little sketch of her. But I think it would be well if you could write an article regarding her, giving her personal history, an account of her work in Gwalior, and the estimate of her character. I hope that you can find time at some spare hour to do this.

I have just been reading Mr. Meredith Townsend's book entitled "Asia and Europe." I wonder if you can tell me anything about him. He was for some years in India, and I believe was editor of the "Friend in India" for a time. He is now one of the editors of the London Spectator, and a most suggestive and entertaining writer. He is sympathetic with the missionary work, and has a strong and emphatic word to say in behalf of the missionaries; but he is very pessimistic about the people of the Eastern race being influenced by the Western race, and he has some criticisms to make on the general methods of missions. Here is one, for example, that is found in his chapter on "Islam and Christianity in India."

"In the second place, the missionaries are Europeans, divided from the people by a barrier as strong as that which separates a Chinaman from a Londoner, by race, by colour, by dress, by incurable differences of thought, of habit, of taste, and of language. The last named the missionary sometimes, though by no means always, overcomes, but the remaining barriers he cannot overcome, for they are rooted in his very nature, and he does not try. He never becomes an Indian, or anything which an Indian could mistake for himself; the influence of civilization is too strong for him. He cannot help desiring that his flock should become 'civilized' as well as Christian; he understands no civilization not European, and by unwearied admonition, by governing, by teaching, by setting up all manner of useful industries, he tries to bring them up to his narrow ideal. That is, he becomes a pastor on the best European model; part preacher, part schoolmaster, part ruler; always doing his best, always more or less successful, but always with an eye to a false end - the Europeanisation of the Asiatic - and always acting through the false method of developing the desire of imitation. Here is the curse of the whole system, whether of missionary work or of education in India. The missionary, like the educationist, cannot resist the desire to make his pupils English, to teach them English literature, English science, English knowledge; often, as in the case of the vast Scotch missionary colleges, establishments as large as universities, and as successful in teaching - through the medium of English alone. He wants to saturate Easterns with the West. The result is that the missionary becomes an excellent pastor or an efficient schoolmaster instead of a proselytizer, and that his converts or their children or the thousands of pagan lads he teaches become in exact proportion to his success a hybrid caste, not quite European, not quite Indian, with the originality killed out of them, with self-reliance weakened, with all mental aspirations wrenched violently in a direction which is not their own. It is as if Englishmen were trained by Chinamen to become not only Buddhists, but Chinese. The first and

most visible result is a multiplacation of Indians who know English, but are not English, either in intellectual ways or in morals; and the second is, that after eighty years of effort, no great native missionary has arisen, that no great Indian Church has developed itself on lines of its own and with unmistakable self-dependent vitality, and that the ablest missionaries say sorrowfully that white supervision is still needed, and that if they all retired the work might even now be undone, as it was in Japan. Where 3000 preaching friars are required, most all of them Asiatics, living among the people, thinking like them as regards all but creed, sympathizing with them even in their superstitions, we have 700 excellent foreign schoolmasters or pastors or ruling elders. What is wanted in India for the work of proselytizing is not a Free Church College, an improved Edinburgh High School, teaching thousands of Brahmins English, but an El Azhar for training native missionaries through their own tongue, and in their own ways of thought exclusively - a college which should produce, not babous competent to answer examination papers from Cambridge, but Christian fanatics learned in the Christianized learning of Asia, and ready to wander forth to preach, and teach, and argue and above all to command as the missionaries of Islam do. Let every native Church once founded be left to itself, or be helped by letters of advice, as the Churches of Asia were, to seek for itself the rule of life which best suits Christianity in India, to press that part of Christianity most welcome to the people, to urge those dogmatic trusth which most attract and hold them. We in England have almost forgotten those discussions on the nature of God which divided the Eastern Empire of Rome, and which among Christian Indians would probably revive in their fullest force. It is the very test of Christianity that it can adapt itself to all civilizations and improve all, and the true native Churches of India will no more be like the Reformed Churches of Europe than the Churches of Yorkshire are like the Churches of Asia Minor. Strange beliefs, strange organizations, many of them spiritual despotisms of a lofty type, like that of Keshub Chunder Sen, the most original of all modern Indians, wild aberrations from the truth, it may be even monstrous heresies, will appeal among them, but there will be life, conflict, energy, and the faith will spread, not as it does now like a fire in a middle-class stove, but like a fire in the forest. There is far too much fear of imperfect Christianity in the whole missionary organization. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes; and the mass of Christians throughout the world are even now no better than indifferents. None the less is it true that the race which embraces Christianity, even nominally, rises with a bound out of its former position, and contains in itself thenceforward the seed of a nobler and more last ing life. Christianity in a new people must develop civilization for itself, not to be smothered by it, still less be exhausted in the impossible effort to accrete to itself a civilization from the outside. Natives of India when they are Christians will be and ought to be Asistics still - that is, unlike English rectors or English Dissenting ministers as it is possible for men of the same creed to be, and the effort to squeeze them into those moulds not only wastes power, but destroys the vitality of the original material. Mohammedan proselytism succeeds in India because it leaves its converts Asiatics still; Christian proselytism fails in India because it strives to make of its converts English middle-class men. That is the truth in a nutshell, whether we choose to accept it or not."

I am afraid that only too much can be said in support of this cirticism, and yet it is the government that is the chief offender in the matter, which has set the standard for the missionary educational institution, and which has done many times as much as they have done to turn out a great multitude of half Europeanized Asistics. What would you say in reply to Mr. Townsend's criticism? And do you think

that the development of men like Eddie will contribute very powerfully to the development of a strong and independent native Church?

I hope that you and Mrs. Woodside are both well, and that you have had a profitable and useful Summer and Fall. Dr. Ellinwood and my other associates would join in cordial regards to you.

Very cordially yours,

November 20th, 1901.

The Rev. J. M. Alexander, D. D.,
C/o The Rev. Ira M. Condit, D. D.,
911 Stockton Street, San Francisco, Calif.

My Dear Dr. Alexander:-

Your letter of October 13th was received last week, in which you speak of your expectation of sailing from Calcutta on the 16th. I am afraid, accordingly, that you did not receive at Etawah, before you left, my letter in reply to your letters of August 4th and 13th, which was written on September 18th. I enclose a copy of that letter herewith, that you may see that your course in coming home was approved even in advance of the receipt of the Mission action in the matter. In my letter to the Mission of October 1st, I speak about the matter of your home coming as follows:

"The Minutes of the Committee meeting of August 28th , at which the return of Dr. and Mrs. Alexander was authorized, the Fatehpur Station placed in charge of Dr. Lucas, and Mr. Smith appointed Mission Treasurer, were received last week. The Board does not meet until next Monday, but I have perfect confidence even in advance of its meeting to assure the Mission that its actions are certain to meet with its approval. We shall earnestly pray for Dr. and Mrs. Alexander, that their return to America may accomplish for them all that we could desire, and that in due time, with restored health and with the heavy perplexities of their hearts somewhat lightened, they may be able to return to work in India."

This forecast of the Board's action was justified, and the Board promptly approved of your return. It was not necessary to make any statement whatever, but simply to report to the Board that the Mission had decided that it would be best for you and Mrs. Alexander to return on the ground of health.

I hope that you have had a restful and strengthening voyage, and that in some measure at least the burden has been lifted from your hearts. Dr. Condit will be glad to be of all possible assistance to you in San Francisco and if there is anything that I can do, you will let me know, will you not?

Praying that you may be guided from Above in finding that out of this great sorrow good may come, in the end, I am, with kind regards,

Very sincerely yours,

December 3rd. 1901.

Miss Emily M. Forman,

Clifton Springs, N. Y.

My Dear Miss Forman:-

Dr. Malcolm writes that you are a little uneasy about keeping so long your room in the Annex. I hope that you will lay aside all such thoughts. If you left it now, we should have no other way of using it, unless Mrs. Carleton should take it. Our three rooms are occupied by you and Miss Houghton and Miss Rollestone. Please be sure that if at any time any other missionary needs to go to Clifton, and requires to use any one of the rooms, we will let you know. Until you hear from us, just keep your room with perfect rest of mind. You must not allow anything of this sort to occasion you the least concern, and thus interfere with what the Doctor is trying to do for you.

With kindest regards.

Very sincerely yours,

December 11th, 1901.

The Rev. J. M. Alexander, D. D.,
911 Stockton Street,
San Francisco Calif.

My Dear Mr. Alexander:-

I received yesterday your note telling of your safe arrival on December 5th. I informed Mr. Hand at once. We are rejoiced to know that you have come safely through, and hope that you and Mrs. Alexander and your daughter are all quite well. You will keep us informed, will you not, of your movements, and let us know of any way in which I can be of service to you? I shall try to send you copies of my letters to the Mission, so that you may know of the general development of the work.

With kind regards to you all, I am,

Very cordially yours,

December 5th, 1901.

The Rev. C. A. R. Janvier,
Holland Memorial Church,
Philadelphia, Penn.

My Dear Janvier:-

I told you I would send you the exact Minute of the Board regarding the retention of your name and Mrs. Janvier's on the list of missionaries. It was as follows:

It was voted to retain for the present upon the list of missionaries to the Board, the names of the Rev. and Mrs. C. A. R. Janvier, of the Tuscaloosa Mission, who are detained in this country indefinitely on account of the health of their son, Mr. Janvier having accepted during his stay, the pastorate of the Holland Memorial Church in Philadelphia.

It is brief and rather expressionless, but I can assure you on behalf of all of the Officers of the Board, of their delight at the purpose which you and Mrs. Janvier keep of regarding this detention as only temporary. The door will be wide ajar for you as soon as you can come back.

Very affectionately yours,

December17th, 1901.

To the Furrukhabad Mission.

My Dear Friends:-

There has not been time yet for the Minutes of the Mission Meeting to come, but a few items need to be reported to the Mission, and reporting them now will leave everything clear for the fullest consideration of the Mission Minutes when they come.

I think I stated in a Mission letter earlier in the year, that special appropriations had been made for the children of Mr. McGaw and Mr. Mitchell. These appropriations were made regularly by the Board - $82.50 on Mr. McGaw's account, and $81.40 on Mr. Mitchell's.

You will have been fully informed by Miss Mary Forman and Mr. Janvier of their plans. Miss Emily Forman will have to remain in the United States until the Fall of 1902, and in the hope that her health will be measurably reestablished by that time. She is at present at Clifton Springs. Miss Mary Forman will probably remain with her, and go back next Fall. Mr. and Mrs. Janvier, after a great deal of perplexity and doubt, have decided to remain in this country for a few years until something more definite can be determined and arranged regarding Ernest. It was only after a hard struggle and much prayer that they could bring themselves to accept cheerfully the necessity of remaining. Mr. Janvier has taken up work in Philadelphia, in the Holland Memorial Church, of which he has become the pastor, after a full and candid explanation to the officers of the church, so that he will be free when it is ready for him to do so, to turn back to India. Meanwhile, Mr. and Mrs. Janvier will retain a formal relationship to the Board, indicating their purpose to go back as soon as it is wise for them to do so. Mr. and Mrs. Janvier will both be able to do a great deal of useful work in this country. There is the greatest need for just such service as they can render in Philadelphia, and I am glad that Mr. Janvier will be

in a position where he can probably help very materially in getting the Allahabad College established.

The copies of the letter prepared by Dr. Imeas and Dr. Ewing have been received, and we shall make use of them where there is hope of accomplishing anything. Mr. Jarvier spoke of the College at the Synod of Kansas, and Dr. Bradt of Wichita, the most aggressive and efficient missionary worker in the Synod, has taken up the matter of raising $5000. in Kansas toward the endowment.

Dr. and Mrs. Alexander reached San Francisco early this month, and their address for the present will be in care of Dr. Condit, 911 Stockton Street, San Francisco, Calif. I wrote to the Mission some time ago, stating that of course the return of Dr. and Mrs. Alexander would be approved. This was formally done by the Board on October 7th, and the following action was taken:

"It was voted that the return to the United States of the Rev. and Mrs. J. E. Alexander of the Furruckabad Mission, on account of ill health, be approved."

Some time early in the year, Dr. Caldwell wrote regarding an additional appropriation desired for the hospital. The matter was presented to the Board, and the Board did not feel that any additional appropriations could be made from New York, but authorized such transfers upon the field within the appropriations already made as would provide for the necessities of the Hospital, if such transfers were deemed wise by the Mission and could be made. The amount involved was 500 Rupees. About the same time, Dr. Caldwell wrote asking permission to accept Miss Parson's invitation to join her and leave India a little earlier than she otherwise would have done on her furlough; Dr. Caldwell proposing to make up for any such time by the omission of her regular vacation. The matter was presented to the Board, and the following action was taken:

"The request of Dr. Bertha Caldwell to return to the United States two months in advance of her regular furlough, was granted."

Mr. McCue wrote some time ago of the great need of enlargement of accommodations of the Jumna Girls' School, saying that the matter would be brought before the

Mission, and intimating that the expense which would be involved in increasing the dormitory capacity and other necessary improvements would be about 6000 Rupees. Mr. McCaw purposed bringing the matter before the Mission at its annual Meeting, and I suppose there will be mention of it in the Minutes, and if approved, in the regular Mission estimates.

I have had a letter from Mr. Sturgis, acknowledging the receipt of various letters from the field regarding his orphans, and expressing a desire to have from the Board in New York, a complete list of all the children whom he is supporting, giving the name, age and sex of each child. This request of Mr. Sturgis's, which is not unnatural, for, as he says, he has assumed a pretty heavy load in order to provide for the two hundred children whom he is supporting in the three Missions in India, suggests the wisdom of our getting a complete list of all the famine children now under the care of the Missions, so as to be able to know just what obligations are to be met, and so as also to incorporate this work, as will doubtless be best and in due time, into the regular work, and bring it within the regular appropriations. It is possible that a number of famine orphans have already been absorbed in the regular institutions of the Missions, and so have come under the regular appropriations. I would ask, accordingly, that the Mission furnish us at as early a date as possible, the following information regarding the famine orphans: (1) The name of each; (2) Age; (3) Sex; (4) The present location. (5) Name of missionary in charge. (6) Name of person supporting the orphan. (7) Amount given. (8) For what period has the support been undertaken. (9) Is the orphan thus specially provided for, or is it under regular appropriations? All this information should be tabulated so as to save trouble.

In asking for the information which he wished regarding his orphans. Mr. Sturgis expressed the hope that he might have it within three months. I told him that this was a rather short time. But if you will kindly have this information sent immediately, I can pick out what belongs to Mr. Sturgis, and send it to him. I think Mr. McCaw has probably sent full information on these questions to Mr. Sturgis,

Furrukhabad Mission, 4.

Mr. Sturgis asks that we should supply him from here with a full and complete statement. It would be helpful also, to have a list of the orphans supported by others than Mr. Sturgis, and also of those as yet unprovided for. Perhaps it would be more difficult for the missionaries at Fatehgarh to supply this information, but we should be glad to have it in detail from them also. Of course a large majority of their children are under the regular appropriations. It is not necessary to supply the names of all the children at Fatehgarh, but only of those who are really famine orphans, and who either are already, or need to be specially provided for. Please do not fail to indicate whether they are already regularly included under the appropriations or not. I think the only other orphans in the Mission are those at Futehpur, under Miss Morrow. We should like to have full information such as is asked for above regarding these. Will you please have this information sent as early as possible, both that we may meet Mr. Sturgis's request, and also to do all we can to secure permanent support for the children?

Since writing to the Mission last, the death of Mrs. Warren has occurred. The Board was greatly interested on hearing of her unique life, and I quote the following from the records of the Meeting of the Board at which the death of Mrs. Warren was announced to it:

"The death of Mrs. Mary Warren, of the Furrukhabad Mission, which occurred at Morar on September 24th, 1901, was reported to the Board, and it was voted to place on record the Board's appreciation of the unique missionary service of Mrs. Warren. Appointed in 1872, she had remained in India for twenty-six years without a furlough. Since Mr. Warren's death in 1877, she had lived alone at Morar, the only missionary station in the native State of Gwalior. The Board would express to the Mission its deep sympathy with it in the loss of a missionary of such strength of character, such patient and persistent devotion."

We shall be very greatly interested to hear of the provision the Mission decides to make for the work at Gwalior. I saw quite a little of Mrs. Warren when she was here, and was interested as anyone would have been compelled to be, with her unique personality. We had tried to arrange for her return to India at a suitable time, but she preferred to go when she did. It must have been a joyful moment for her when, all her work over, she rejoined Mr. Warren, whose memory she had cherished so faithfully through the years.

Furrukhabad Mission, 5.

Through the generosity of a friend, the Board has been presented with a number of copies of Dr. Ellinwood's book, "Questions and Phases of Modern Missions," and a copy is sent herewith to the Secretary of each Station for the use of the Station.

I hope that the Mission as it has looked over the work of the past year, has been well satisfied, and is going into the work of the coming year with fresh hope and courage, with a heart to accomplish even greater things. I was struck the other day, in reading the last chapter of the Epistle to the Hebrews, with the word "for" in the verse, "Pray for us, for we have a good conscience and desire to live honestly in all things." The writer of this Epistle did not ask his friends to pray for him that he might have a good conscience and desire to live honestly. He was not troubled about his principles; he was troubled about getting them applied; and he wanted them to pray for him because his theories and ideals were right, and he needed help from Above in order to realize them. I suspect that every one of us can sympathize with this view of Paul or Apollos, or Priscilla, if Harnack's suggestion is sound, or whoever else may have been the writer of this Epistle. What we need is not exhortation to right principle or ideal. It is Divine help to enable us to do what we want to do, to bring forth the fruits in life and work of a good conscience within, and to live as we will to live - honestly in all things. This is a point where we all need to pray for one another. Let us go up into the new year resolved to do this. And to help one another by prayer, not to want to do right in our lives and to be fruitful in our work, but to achieve our ideals, and to accomplish by the help of God, a fulfilment of our heart's desires.

With warm regards.

Your sincere friend,

P. S.

I neglected to ask the Mission in behalf of the Board, to thank Dr. Crofts and any other friends at Gwalior, for their kindness to Mrs. Warren. If it would be proper to express to the Maharajah himself the Board's appreciation of his kindness, will the Mission not see that this is done in the proper way?

Furrukhabad.

December 12th, 1901.

The Rev. Henry Forman,

Etah, N. W. P., India.

My dear Mr. Forman:

I enclose herewith a copy of a letter to the Mission. You will have received before this my letters regarding the appropriations for Etah . I was glad to learn from your postal card of Oct . 3rd and your letter of Sept. 12th that the original appropriation will enable you to carry things through as originally planned. I am so glad that you got the land at last and trust that it may prove altogether satisfactory. When you wrote Sept. 12th, the deal regarding the land was still unsettled, but your postal card confirmed the hope that everything would be well. You will let us know, will you not how things go?

I was reading the other evening going home on the train, after some meetings that had kept me very late into the night, a sermon by Dr. Maclaren of Manchester, England, entitled "Evangelical Mysticisms" It was a very interesting sermon coming from an old man and one of the best known preachers in the world, dealing as he said, with "a side of evangelical Christianity which though theoretically recognized by all, does not enter in its due proportion into either the creed or experience of most of us". This was what he said at the outset regarding the character of the mysticism in which he believed and of which he was speaking:

"The central principle of mysticism rightly understood, is simply the direct communion of the human with the Divine Spirit; and we all admit in theory, at least, that that truth is shrined in the very Holy of Holies of our Faith. Those to whom Christianity is main-

ly the republication, in loftier form and more heart-affecting sanctions, of the purest morality, and those to whom it is mainly a system of renewed dogma, may and will turn from this, its deepest content, with a shrug of distaste; but as long as the truth of an indwelling Spirit stands in the forefront of New Testament teaching, and as long as the insight of a pure heart leads into a region far above that to which ethics and reasoning carry, so long will the mystical element enter into all living Christian experience, and be a fundamental part of the Christian belief. But while that is true, it is also true that few of us receive the light of Christ's revelation on a perfectly level mirror without distraction or failure to reflect some part of the beams, and I venture to think that this want of proportion has a conspicuous instance in the place in the average Christian man's thoughts held by the constallation of truths clustering round the central one of the indwelling Spirit. These make upthe galaxy which I have ventured to call Evangelical Mysticism. Like other galaxies, they shine but intermittently and feebly in our cloudy sky, and seem but points of light, whereas they are suns.

We may sum up these truths roughly as being - the direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ. You will no doubt be ready to say: 'all these I steadfastly believe', and I do not question that they all have a recognized place in the usual creed, but they are not as they should be, facts to us, verified by experience and habitually present to consciousness. The proportion which they should hold in our minds may be ascertained by considering the proportion which they hold in the New Testament".

I have thought a great deal about this subject in the last few years, and it seems to me it is the very essence of Christianity, and that unless Christianity is a Divine indwelling, the personal possession of the inner life by the spiritual and living Christ, it does not differ in any such essential character from other religions which makes it worth our while to be very diligent in spreading it, or as vindicates in any way our hope that we can spread it with success And in our own personal lives, I do believe that we need to lay more emphasis upon this truth, and to make it a practical part of our daily thinking and feeling. We may not understand the mystery of it all, but the fact of it the Scriptures make perfectly clear.

A good deal of our religious thinking in the past has been, I believe, one-sided. Dr. Maclaren speaks of this in his sermon, referring to "The great evangelical truths of Christ's sacrificial death

which are sometimes treated in a very special manner:

"These may be crystallized into the phrase 'Christ for us', while the others may be summed up in the watch-word, 'Christ in us'. It cannot be denied that those who have most strongly grasped the conception of Christ's relation to men set forth in the latter expression have been apt to regard it as the whole Gospel, and have failed to unite it with the conception set forth in the former. Neglected truths when once discerned, have a way of avenging themselves by taking exclusive possession. No doubt, the tendency of Christian Mystics has been to treat the segment of the circle, which was so radiant to them, as being the perfect round, as witness George Fox and the early Friends, and many another instance. On the other hand, the same tendency has operated on the other side. Hence these two condensations of great and blessed truths have been pitted against each other, to the great detriment of both, and have been made the war cries of antagonists instead of being embroidered together on the one banner of a fraternal host. 'What God has joined together let no man put asunder'; and He has joined these two truths together, so as that either, without the other, is incomplete and weakened. There is no basis for the faith that Christ is in us, but the assurance that Christ died for us. There is no possibility of the communication of Divine Life to men, unless there has been a Sacrificial Death for men. The alabaster box must be broken before the ointment can be poured forth. And on the other hand, the substitutionary nature of Christ's death is not perceived in its deepest ground, nor the imputation of his righteousness freed from the aspect of artificialness, unless His righteousness is imparted, that is to say, unless He is regarded as living in the believing spirit and uniting it to Himself. He died for us that He may live in us. He lives in us, also He has not died for us. Let us not hold the two hemispheres apart. They meet in perfect harmony, and together constitute the round world of Christian truth".

I am sure that this truth is a practical truth, that there is in our possession of it and its possession of us a new and deeper power for us all, and that we ought not to be deterred from accepting it by any distortion to which it has been subjected in the past. I believe that our work would become far more powerful if filled from the springs of a deep inner consciousness of an abiding, indwelling Christ, As Dr. Maclaren says:

"We must all rejoice in the manifold activities of the Churches, and none of us would have these diminished, but rather would wish that they were increased a hundred fold, till an inactive Christian was as much a rarity as he is always a walking contradiction. But life is the root of work, and so is more important than work. And it is open to doubt whether the abundant works of the Churches at present are the outcome of life, or whether they are not, in some cases galvanic movements that stimulate vitality and mask death. Martha has

it all her own way now. We hear a dozen exhortations to service, for one to sitting at Jesus' feet in blessed receptivity. There cannot be too much work, but there can be too little communion; and if so, the work may be vigorous and self-sacrificing, but it will have little success with men, and little benediction from God. The power of the dynamo must be increased, as the number of lamps it has to feed with electricity is multiplied. The more we abound in labour for Christ, the more prolonged and intimate should and must be our communion with Christ. We are in danger of building so many mills and factories on the river's bank, each requiring to draw off some of the water to drive its machinery, that the stress will be all used up and its bed dry".

I have quoted these long passages from Dr. Maclaren's sermon because I feared you might not see it in any of the papers that come to you, and because I knew that you would be glad to think over these views of our Christian privilege which run back to those days when the lips of Christ said, 'I am the true vine, and ye are the branches; and when His great Apostle realized the truth of such union and declared: I live, yet not I, but Christ liveth in me". We are all of us eager to be more useful and be able to accomplish more. I do desire for myself, to be able to accept more heartily and vitally this great truth of living spiritual union with Christ, from which it seems to me all larger and better service must come.

I hope that Mrs. Forman and your mother are both quite recovered their health and that you are perfectly well.

With warm regards,

Your sincere friend,

Furrukhabad.

December 18th, 1901.

The Rev. A. H. Ewing, Ph. D.,

Allahabad, N. W. P., India.

My dear Ewing:

Your good letter of October 24th was received at the close of last month, and with it came the copies of the statement signed by you and Dr. Lucas. I have spoken briefly of the College project in a letter which goes to the Mission by this mail. I think Janvier will be able to do something for it. I doubt whether Forman will feel drawn much to a direct attempt to raise money. You might jog him up in one of your letters. He is having good opportunities to meet people who are interested in missions, but I suspect of those whom he is meeting in his present work not many would be able to give any great help financially. It is wonderful how individuals differ in this matter of their ability to get money. Dr. Dunlap was a genius at it and Dr. Corbett is also. I hope Janvier may prove to have the same gift. He will have excellent opportunities in Philadelphia and he will doubtless be supplying other pulpits elsewhere, which will give him an opportunity to reach the class of men we want to get hold of.

Thank you very much for calling attention to Grisowld's [illegible]. We get the "Indian Evangelical Review" in the Library here. [illegible] paper is not in the October Number, so I suppose it will [illegible] the January Number. I shall be on the watch for it.

I hope you will write freely regarding the right course to [illegible] with reference to Dr. and Mrs. Alexander. Dr. Alexander writes [illegible] purpose of going back to India in a year [illegible] Mrs let-

ters in speaking of Dr. and Mrs. Alexander's departure have referred to them as "leaving India forgood" . If this is the judgment of the Mission, it would be well that Dr. Alexander should have some intimation of it in advance rather than to be obliged to alter all his plans suddenly just on the eve of his expected return to India. It is very possible that the matter has come up at the Annual Meeting of the Mission and we shall hear of it in the Minutes.

What you say about our great need of more native agents is one of the questions that I don't raise too prominently in the Board. It furnishes too powerful a handle to those who are opposed to the extent of our educational work in India. "Look at it" they say, "see all of these years we have been spending thousands of dollars upon it and we haven't more than a fraction of the kind of native agents we want and cannot get them from our institutions". It is scracely an answer to those who speak in this way to say that the Furrukhabad Mission has never had money lavished on its educational work, for the reply would be made, "enough money has been spent on the other Mission to raise up native agents for both". On this question, I wonder if you have read any of the articles of Mr. Meredith Thompson's. Mr. Thompson was formerly editor of the "Friend of India" and is now one of the editors of "The London Spectator". He is thoroughly in sympathy with missionary purpose and speaks throughout his essays, which have been gathered into a book entitled "Asia and Europe", in most friendly terms of the missionaries and their work. But on this matter of the general method of raising up the right sort of native leaders this is what he says:

"In the second place, the missionaries are Europeans, divided from the people by a barrier as strong as that which separates a Chinaman from a Londoner, by race, by colour, by dress, by incurable differences of thought, of habit, of taste, and of language. The last

named the missionary sometimes, though by no means always, overcomes, but the remaining barriers he cannot overcome, for they are rooted in his very nature and he does not try. He never becomes an Indian, or anything which an Indian could mistake for himself: the influence of civilization is too strong for him. He cannot help desiring that his flock should become 'civilized' as well as Christian; he understands no civilization not european, and by unwearied admonition, by governing by teaching, by setting up all manner of useful industries, he tries to bring them up to his narrow ideal. That is, he becomes a pastor on the best English model: part preacher, part schoolmaster, part ruler; always doing his best, always more or less successful, but always with an eye to a false end - the Europeanization of the Asiatic - and always acting through the false method of developing the desire of imitation. There is the curse of the whole system, whether of missionary work or of education in India. The missionary, like the educationist, cannot resist the desire to make his pupils English, to teach them English literature, English science, English knowledge; often - as in the case of the vast Scotch missionary colleges, establishments as large as universities and as successful in teaching - through the medium of English alone. He wants to saturate Easterns with the West. The result is that the missionary becomes an excellent pastor or an efficient schoolmaster instead of a proselytizer, and that his converts or their children or the thousands of pagan lads he teaches become in exact proportion to his success a hybrid caste, not quite European, not quite Indian, with the originality killed out of them, with self-reliance weakened, with all mental aspirations wrenched violently in a direction which is not their own. It is as if Englishmen were trained by Chinamen to become not only Buddhists, but Chinese. The first and most visible result is a multiplication of Indians who know English, but are not English, either in intellectual ways or in morale; and the second is that, after eighty years of effort, no great native missionary has arisen, that no great Indian Church has developed itself on lines of its own and with unmistakable self-dependent vitality, and that the ablest missionaries say sorrowfully that white supervision is still needed, and that if they all retired the work might even now be undone, as it was in Japan. Where 3,000 preaching friars are required, most or all of them Asiatics, living among the people, thinking like them as regards all but creed, sympathizing with them even in their superstitions, we have 700 excellent but foreign schoolmasters or pastors or ruling elders. What is wanted in India for the work of proselytizing is not a Free Church College, an improved Edinburgh High School, teaching thousands of Brahmins English, but an El Azhar for training native missionaries through their own tongue, and in their own ways of thought exclusively - a college which should produce, not baboos competent to answer examination papers from Cambridge, but Christian fanatics learned in the Christianized learning of Asia, and ready to wander forth to preach, and teach, and argue, and above all to command as the missionaries of Islam do. Let every native Church once founded be left to itself, or be helped only by letters of advice, as the Churches of Asia were, to seek for itself the rule of life which best suits Christianity in India, to press that part of Christianity most welcome to the people to urge those dogmatic truths which most attract and hold them. We in England have almost forgotten those discussions on the nature of God which divided the Eastern Empire of Rome, and which among Christian Indians would probably revive in their fullest force. It is the very test of Christian-

ity that it can adapt itself to all civilizations and improve all, and the true native Churches of India will no more be like the Refromed Churches of Europe than the Churches of Yorkshire are like the Churche of Asia Minor. Strange beliefs, strange organizations, many of them spiritual despotisms of a lofty type, like that of Keshub Chunder Sen, the most original of all modern Indians, wild abberrations from the truth, it may be even monstrous heresies, will appear among them, but there will spread, not as it does now like a fire in a middle-class stove, but like a fire in the forest. There is far too much fear of imperfect Christianity in the whole missionary organization. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes; and the mas of Christians throughout the world are even now no better than indifferents. None the less is it ture that the race wh which embraces Christianity, even nominally, rises with a bound out of its former position, and contains in itself thenceforward the seed of a nobler and more lasting life. Christianity in a new people must develop civilization for itself, not be smothered by it, still less be exhausted in the impossible effort to accrete to itself a civilization from the outside. Natives of India when they are Christians willmbe and ought to be Asiatics still-that is, as unlike English rectors or English Dissenting ministers as it is possible for men of the same creed to be, and the effort to squeeze them into those moulds not only wastes power, but destroys the vitality of the original material. Mahommedan proselytism succeeds in India because it leaves its converts Asiatics still; Christian proselytism fails in India because it strives to make of its converts English middle-class men. That is the truth in a nutshell, whether we choose to accept it or not."

Of course Mr. Thompson is dissatisfied with the general result of the government educational policy. This is what he says about it in an essay, Will Conquest Vivify Asia? He is speaking of the situation in Madras, as described by Grant Duff, who was then Governor of the Presidency, in an address in which he pointed out the great need of hydraulic engineers, of doctors, of skilled agriculturists, of manufacturers, and of students in the Madras Presidency and the fact that thearmy of educated men would have nothing to do with any of these lines of work, but did nothing but talk radical politics and seek Government appointments. This is Mr. Thompson's comment:

This picture, that of a population of thirty-one millions in which the class most eager to be instructed is when instructed sterile is a painful one, and will be held by many minds to justify those, of whom the present writer was one, who, a generation ago, bestirred themselves to resist the idea of Macauley, that culture should be diffused in India through English studies. They maintained that true instruction would never be gained by an Oriental people through a W es-

tern language, that education in English would be productive of nothing but a caste, who, like the "scholars" of the Middle Ages, would be content with their own superiority, and would be more separated from the people than if they had been left uneducated; that, in short, English education, however far it might be pushed, would remain sterile. They pressed for the encouragement and development of the indigenous culture, and would have had High Schools and Universities, in which men should have studied, frist of all to perfect the languages, and literature, and knowledge of their own land. They fought hard, but they failed utterly, and we have the Baboo, instead of the thoroughly instructed Pundit. They probably did not allow enough for the influence of time, and they certainly did not adgire enough the few remarkable men whom the system has produced; but so far, they have been right, and they may be right throughout. English education in India may remain sterile for all national purposes.

I know it is one thing to dream in this large way and quite another thing to get down and deal with the practical problem in a constructive fashion. But it is good now and then to climb up and look out over these big generalizations.

You may be interested in a little pamphlet, which I am sending you, entitled, "Education in India". It is a good deal of a compilation and I don't know whether it is accurate.

I hope that you and Mrs. Ewing are both well. I can imagine what a delight it must have been to you to welcome her back.

With kind regards to you both and best Christmas Greetings,

your sincere friend,

Furrukhabad.

December 12th,1901.

The Rev. A. G. McGaw,

Etawah, N. W. P., India.

My dear Mr. McGaw:

Your postal card of Sept. 19th was received some days ago. I do not know Dr. W. W. Crowe, neither do they know him in the Treasurer's Office.

I have received the little leaflets regarding your orphan children and have read them with the greatest interest;also the postscript stating that you have received since the leaflet went to press twelve boys and that you had the support of none of them provided for. Just about that time Mr. Hand told me of the receipt of $153, received from Mrs. J. B. Moore Brister of 618 North Calvert Street,Baltimore Md., for the support of famine orphans,and we at once set it aside for the support of these orphans of yours. This amount will care for ten of them for a year. You will see the request that is made in my accompanying letter to the Mission,and I hope that you will not find it too inconvenient to supply us at the earliest opportunity,with the information asked. We really must get this orphan business into good shape and if we have an absolutely complete statement in hand, I think we can manage to provide for practically all of the orphans.

I was reading the other evening going home on the train,after some meetings that had kept me very late into the night, a sermon by Dr. Maclaren of Manchester, England,entitled "Evangelical Mysticism". It was a very interesting sermon coming from an old man and one of the best known preachers in the world,dealing as he said with "a side

of evangelical Christianity which though theoretically recognized by all, does not enter in its due proportion into either the creed or experience of most of us". This was what he said at the outset regarding the character of the mysticism in which he believed and of which he was speaking:

"The central principle of mysticism rightly understood, is simply the direct communion of the human with the Divine Spirit; and we all admit in theory, at least, that that turth is shrined in the very Holy of Holies of our faith. Those to whom Christianity is mainly the republication, in loftier form and more heart-affecting sanctions, of the purest morality, and those to whom it is mainly a system of reasoned dogma, may and will turn from this, its deepest content, with a shrug of distaste; but as long as the truth of an indwelling Spirit stands in the forefront of New Testament teaching, and as long as the insight of a pure heart leads into a region far above that to which ethics and reasoning carry, so long will the mystical element enter into all living Christian experience, and be a fundamental part of the Christian belief. But while that is true, it is also true that few of us receive the light of Christ's revelation on a perfectly level mirror without distraction or failure to reflect some part of the beams, and I venture to think that this want of proportion has a conspicuous instance in the place in the average Christian man's thoughts held by the constallation of truths clustering round the central one of the indwelling Spirit. These make up the galaxy which I have ventured to call Evangelical Mysticism. Like other galaxies, they shine but intermittently and feebly in our cloudy sky, and seem but points of light, whereas they are suns.

We may sum up these truths roughly as being -the direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ. You will no doubt be ready to say: 'all these I steadfastly believe', and I do not question that they all have a recognized place in the usual creed, but they are not as they should be, facts to us, verified by experience and habitually present to consciousness. The proportion which they should hold in our minds may be ascertained by considering the proportion which they hold in the New Testament".

I have thought a great deal about this subject in the last few years, and it seems to me it is the very essence of Christianity, and that unless Christianity is a Divine indwelling, the personal possession of the inner life by the spiritual and living Christ, it does not differ in any such essential character from other religions which

makes it worth our while to be very diligent in spreading it, or as vindicates in any way our hope that we can spread it with success. And in our own personal lives, I do believe that we need to lay more emphasis upon this truth, and to make it a practical part of our daily thinking and feeling. We may not understand the mystery of it all, but the fact of it the Scriptures make perfectly clear.

A good deal of our religious thinking in the past has been, I believe, one-sided. Dr. Maclaren speaks of this in his sermon, referring to "The great evangelical truths of Christ's sacrificial death which are sometimes treated in a very special manner:

"These may be crystallized into the phrase 'Christ for us', while the others may be summed up in the watch-word, 'Christ in us'. It cannot be denied that those who have most strongly grasped the conception of Christ's relation to men set forth in the latter expression have been apt to regard it as the whole Gospel, and have failed to unite it with the conception set forth in the former. Neglected truths when once discerned, have a way of avenging themselves by taking exclusive possession. No doubt, the tendency of Christian Mystics has been to treat the segment of the circle, which was so radiant to them, as being the perfect round, as witness George Fox and the early Friends, and many another instance. On the other hand, the same tendency has operated on the other side. Hence these two condensations of great and blessed truths have been pitted against each other, to the great detriment of both, and have been made the war cries of antagonists instead of being embroidered together on the one banner of a fraternal host. 'What God has joined together let no man put asunder'; and He has joined these two truths together, so as that either, without the other, is incomplete and weakened. There is no basis for the faith that Christ is in us, but the assurance that Christ died for us. There is no possibility of the communication of Divine Life to men, unless there has been a Sacrificial Death for men. The alabaster box must be broken before the ointment can be poured forth. And on the other hand, the substitutionary nature of Christ's death is not perceived in its deepest ground, nor the imputation of his righteousness freed from the aspect of artificialness, unless His righteousness is imparted, that is to say, unless He is regarded as living in the believing spirit and uniting it to Himself. He died for us that He may live in us. He lives in us, also He has not died for us. Let us not hold the two hemispheres apart. They meet in perfect harmony, and together constitute the round world of Christian truth".

I am sure that this truth is a practical truth, that there is in our possession of it and its possession of us a new and deeper power for us all, and that we ought not to be deterred from accepting it

by any distortion to which it has been subjected in the past. I believe that our work would become far more powerful if filled from the springs of a deep inner consciousness of an abiding, indwelling Christ, As Dr. Maclaren says:

"We must all rejoice in the manifold activities of the Churches, and none of us would have these diminished, but rather would wish that they were increased a hundred fold, till an inactive Christian was a much a rarity as he is always a walking contradiction. But life is the root of work, and so is more important than work. And it is open to doubt whether the abundant works of the Churches at present are the outcome of life, or whether they are not, in some cases galvanic movements that stimulate vitality and mask death. Martha has it all her own way now? We hear a dozen exhortations to service, for one to sitting at Jesus' feet in blessed receptivity. There cannot be too muchwork, but there can be too little communion; and if so, the work may be vigorous and self-sacrificing, but it will have little success with men, and little benediction from God. The power of the dynamo must be increased, as the number of lamps it has to feed with electricity is multiplied. The more we abound in labour for Christ, the more prolonged and intimate should and must be our communion with Christ. We are in danger of building so many mills and factories on the river's bank, each requiring to draw off some of the water to drive its machinery, that the stress will be all used up and its bed dry".

I have quoted these long passages from Dr. Maclaren's sermon because I feared you might not see it in any of the papers that come to you, and because I knew that you would be glad to think over these views of our Christian privilege which run back to those days when the lips of Christ said;""I am the true vine, and ye are the branches;" and when His great Apostle realized the truth of such union and declared "I live, yet not I, but Christ liveth in me". We are all of us eager to be more useful and be able to accomplish more. I do desire for myself, to be able to accept more heartily and vitally this great truth of living spiritual union with Christ, from which it seems to me all larger and better service must come.

I received the photographs showing your Etawah family and was very glad to get it. It is an appealing picture and I pray for God's blessing upon you and upon all who have been committed to your care.

Your sincere friend,

Furrukhabad.

December 19th, 1901.

Dr. Bertha T. Caldwell,
3 Edmonston Road,
Allahabad, India.

My dear Dr. Caldwell:

In a mission letter which is sent by this mail, I refer both to the Board's permission of your joining Miss Parsons, thus antedating slightly your regular time of furlough and also to the matter of the transfer of 500 rupees, needed for hospital work this year. I must send a letter to you personally by this mail to thank you for your good letter of November 11th and also to acknowledge the receipt of your earlier letters of July 11th, August 22nd and December 12th, to which I think I have not replied. Thank you very much for all these helpful letters. Miss Emily Forman, as you will have heard, is still at Clifton and has decided to stay until the Fall of 1902. She is so conscientious that the doctor is afraid she will not get well as fast as some one with a more calloused conscience would. But I think she is doing well, and of course if there is the least possibility of her return she will be sent back next year.

I gave Mr. Hand the extracts from your letter of August 22nd, regarding your life insurance.

I don't know what I will do when you leave the field for satisfactory and accurate information as to the health of the Mission. Regarding Mr. Janvier, I would say that he went to see the doctor here and he warned him as much as he thought he truthfully could. Mr. Janvier looks exceedingly well, and I am afraid the only way that you could get him to stop working would be to break all his bones and

cut his throat. That might stop him for a time, but he would be up again at the Resurrection and I am afraid would hustle his companions to make up for lost time. The peace of the future world ought not to be disturbed in this way, so I think on the whole it will be best to let him alone, especially as he now settled in Philadelphia, where, if anywhere in the world, he will be surrounded by consoling and restful and seditive influences.

I read with the greatest interest your most attractive and understanding Report and loaned my copy to Mrs. Delano, who supports Dr. Norris. I marked a great many passages in it for quotations in the Annual Report of the Board. It was a very clever ideato put the photographs in, although, as you say, it would make it too expensive to distribute many copies of such a Report. You certainly have an idea for the picturesque in the work. I am almost afraid to let Dr. Halsey see the Report, lest he would never give it back to me again.

I am glad you liked what you saw of Dr. Vrooman and hope that her health may stand the strain of the work in India. Please counsel Dr. Norris to take things as easy as she can after you leave and not to attempt to carry too much. Eacg one of us must do our own work in our own way, and I hope Dr. Norris will not be discouraged if she can't now at the beginning shoulder all that you are carrying, after your years of experience.

I envy you your trip with Miss Parsons. It will not be long, however, before you can come home and tell us about it. We shall all be waiting to welcome you and I just want to give you this one piece of authoritative counsel before you start; just fix your resolutions immovably in favor of returning to India. Settle that question now and then you wont need to be bothered with it when you are home.

With kind regards to you and Dr. Norris from Mrs. Speer and myself, I am,

Your sincere friend,

Robert E. Speer

Farrukhabad.

December 18th, 1901.

The Rev. J. F. Holcomb, D. D.,

Jhansi, N. W. P., India.

My dear Dr. Holcomb:

In enclosing a copy of a letter to the mission, I must write to thank you for your most interesting letter of Oct. 11th, regarding Mrs. Warren's funeral. I reported almost the whole of your letter to the Board and am making use of it otherwise. I am so glad that you could be at Gwalior and have the long talks with the Mahajara which you did, which will doubtless help to prepare the way for our continuance of the work there.

Mrs. Holcomb's book, as you know, is published, and I have seen very favorable reviews of it in the papers. I am sure it will do good and be a very useful book.

With kind regards both to her and you, I am,

Very cordially yours,

Furrukhabad.

December 18th, 1901.

The Rev. W. T. Mitchell,

Mainpurie, N. W. P., India.

My dear Mr. Mitchell:

In enclosing a copy of the mission letter, I must just add a word to thank you for your kind note of Oct. 3rd, which came through in twenty-five days. I enjoyed very much receiving the Prayer lists and hope that you will continue to send them to me when you can conveniently.

I was reading the other evening going home on the train, after some meetings that had kept me very late into the night, a sermon by Dr. Maclaren of Manchester, England, entitled "Evangelical Mysticism". It was a very interesting sermon coming from an old man and one of the best known preachers in the world, dealing as he said, with "a side of evangelical Christianity which though theoretically recognized by all, does not enter in its due proportion into either the creed or experience of most of us". This was what he said at the outset regarding the character of the mysticism in which he believed and of which he was speaking:

"The central principle of mysticism rightly understood, is simply the direct communion of the human with the Divine Spirit; and we all admit in theory, at least, that that truth is shrined in the very Holy of Holies of our faith. Those to whom Christianity is mainly the republication, in loftier form and more heart-affecting sanctions, of the purest morality, and those to whom it is mainly a system of reasoned dogma, may and will turn from this, its deepest content, with a shrug of distaste; but as long as the truth of an indwelling Spirit stands in the forefront of New Testament teaching, and as long as the insight of a pure heart leads into a region far above that to which ethics and reasoning carry, so long will the mystical element enter into all living Christian experience, and be a fundamental part of the Christian belief. But while [illegible] true, it is also true that

few of us receive the light of Christ's revelation on a perfectly level mirror without distraction or failure to reflect some part of the beams, and I venture to think that this want of proportion has a conspicuous instance in the place in the average Christian man's thoughts held by the constallation of truths clustering round the central one of the indwelling Spirit. These make up the galaxy which I have ventured to call Evangelical Mysticism. Like other galaxies, they shine but intermittently and feebly in our cloudy sky, and seem but points of light, whereas they are suns.

We may sum these truths roughly as being the direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ. You will no doubt be ready to say: 'all these I steadfastly believe", and I do not question that they all have a recognized place in the usual creed, but they are not as they should be, facts to us, verified by experience and habitually present to consciousness. The proportion which they should hold in our minds may be ascertained by considering the proportion which they hold in the New Testament".

I have thought a great deal about this subject in the last few years, and it seems to me ti is the very essence of Christianity, and that unless Christianity is a Divine indwelling, the personal possession of the inner life by the spiritual and living Christ, it does not differ in any such essential character from other religions which makes it worth our while to be very diligent in spreading it, or as vindicates in any way our hope that we can spread it with success. And in our own personal, lives, I do believe that we need to lay more emphasis upon this truth, and to make it a practical part of our daily thinking and feeling. We may not understand the mystery of it all, but the fact of it the Scriptures make perfectly clear.

A good deal of our religious thinking in the past has been, I believe, one-sided. Dr. Mclaren speaks of this in his sermon, referring to "The great evangelical truths of Christ's sacrificial death which are sometimes treated in a very special manner:

"These may be crystallized into the phrase 'Christ <u>for</u> us", while the others may be summed up in the watch-word, 'Christ <u>in</u> us'. It cannot be denied that those who have most strongly grasped the conception of Christ's relation to men set forth in the latter expression have been apt to regard it as the whole Gospel, and have failed to unite it with the conception set forth in the former. Neglected [illegible]

when once discerned, have a way of avenging themselves by taking exclusive possession. No doubt, the tendency of Christian Mystics has been to treat the segment of the circle, which was so radiant to them, as being the perfect round, as witness George Fox and the early Friends, and many another instance. On the other hand, the same tendency has operated on the other side. Hence these two condensations of great and blessed truths have been pitted against each other, to the great detriment of both, and have been made the war cries of antagonists instead of being embroidered together on the one banner of a fraternal host. 'What God has joined together let no man put asunder'; and He has joined these two truths together, so as that either, without the other, is incomplete and weakened. There is no basis for the faith that Christ is in us, but the assurance that Christ died for us. There is no possibility of the communication of Divine Life to men, unless there has been a Sacrificial Death for men. The alabaster box must be broken before the ointment can be poured forth. And on the other hand, the substitutionary nature of Christ's death is not perceived in its deepest ground, nor the imputation of his righteousness freed from the aspect of artificialness, unless His righteousness is imparted, that is to say, unless He is regarded as living in the believing spirit and uniting it to Himself. He died for us that He may live in us. He lives in us, also He has not died for us. Let us not hold the two hemispheres apart. They meet in perfect harmony, and together constitute the round world of Christian truth".

I am sure that this truth is a practical truth, that there is in our posession of it and its possession of us a new and deeper power for us all, and that we ought not to be deterred from accepting it by any distortion to which it has been subjected in the past. I believe that our work would become far more powerful if filled from the inner springs of a deep consciousness of an abiding, indwelling Christ.

As Dr. Maclaren says:

"We must all rejoice in the manifold activities of the Churches, and none of us would have these diminished, but rather would wish that they were increased a hundred fold, till an inactive Christian was a much a rarity as he is always a walking contradiction. But life is the root of work, and so is more important than work. And it is open to doubt whether the abundant works of the Churches at present are the outcome of life, or whether they are not, in some cases galvanic movements that stimulate vitality and mask death. Martha has it all her own way now. We hear a dozen exhortations to service, for one to sitting at Jesus' feet in blessed receptivity. There cannot be too much work, but there can be too little communion; and if so, the work may be vigorous and self-sacrificing, but it will have little success with men, and little benediction from God. The power of the dynamo must be increased, as the number of lamps it has to feed with electricity is multiplied. The more we abound in labour for Christ, the more prolonged and intimate should and must be our communion with Christ. We are in danger of building so many mills and factories on

the river's bank, each requiring to draw off some of the water to drive its machinery, that the stress will be all used up and its bed dry".

I have quoted these long passages from Dr Maclaren's sermon because I feared you might not see it in any of the papers that come to you, and because I knew that you would be glad to think over these views of our Christian privilege which run back to those days when the lips of Christ said "I am the true vine, and ye are the branches"; and when His great Apostle realized the truth of such union and declared: "I live, yet not I, but Christ liveth in me". We are all of us eager to be more useful and be able to accomplish more. I do desire for myself, to be able to accept more heartily and vitally this great truth of living spiritual union with Christ, from which it seems to me all larger and better service must come.

With kind regards to Mrs. Mitchell and yourself, I am,

Very cordially yours,

Furrukhabad.

December 18th,1901.

The Rev. Thomas Tracy,

Fatehgarh, N. W. P., India.

My dear Mr. Tracy:

Your good letter of Sept. 5th was received early in October,and as the Minutes of the Mission Meeting have not yet come, I venture to send this note to you with the enclosed copy of the mission letter for the Station archives at Fatehgarh. I had never heard before of any unsatisfactory conditions at Fatehgarh such as you intimate existed and sincerely wish that you would write frankly and fully what you cannot altogether agree with,because it is always possible to make grievous mistakes here that shall work injury to a mission,if we are left to grope around in the dark. You spoke in your letter of laying before the Mission your thoughts of what was really needed at Fatehgarh. We shall hope to see this statement in due time,with the expressions of the Mission about it.

The plan you proposed of having a layman in the Mission,who would devote all his time to the secular affairs of the stations,- new buildings, repairs, etc. has often been considered,but has not been adopted for several reasons. One is that in almost every mission though probably not in all, some one or two men are developed with special fitness for such work. Not every man who has been through a theological seminary comes out thoroughly qualified for the direct evangelistic work. There are often men with practical gifts and qualities who can accomplish as much as if not more than a layman,

sent out for this special work. Furthermore, it is never possible for ordinary missionaries to give all their time to direct evangelistic or educational work. There are always odds and ends of time which must be employed in some way and which in most cases suffice to enable a mission to take care of all its subordinate forms of work, without the employment of special individuals to look after them. Of course if the capacity is wanting to do certain things, no amount of odds and ends of time in which those things could be done would be of avail. But, as a rule, the capacity is not wantingalthough if it is wantingin one Station it is not wanting in another and by judicious planning all the work as a rule , can be provided for.

I hope that Miss Rogers is getting better and that there is a good prospect of her not being obliged to leave India.

Will you please thank Mrs. Tracy for her kind card of Oct. 16th. I am sorry to give her or you or some one else all the trouble that is involved in answering the inquiries required in the enclose mission letter. But this is one of the penalties of special object work. At the same time, by a little care and attention to the matter now, it may be possible to get the whole business in suchashape that we can obtain guarantees for the support of the orphans for a number of years.

With kind regards,

Very cordially yours,

December 18th, 1901.

The Rev. J. J. Lucas, D. D.,

Allahabad, N. W. P., India.

My dear Dr. Lucas:

I see I have not marked as personally answered your good letters of August 2nd and 9th, regarding Dr. Alexander. The mission letters on the subject, however, will have indicated to you that these letters were received. We think you were all given special grace and wisdom in this most trying experience. Dr. Alexander writes of his hope to return to India within a year or so. I have rather gathered from some of the letters that there was a strong doubt as to the wisdom of his doing so. I hope that if it is best, the Mission will consider the question and speak plainly about it. All my heart goes out to him and to Mrs. Alexander, and I pray that they may have ample grace for their deep and pathetic needs.

I enclose herewith a copy of a mission letter and shall have occasion, I suppose, to write soon again, when the Minutes of the Mission Meeting come.

I hope that you are very well and that Mrs. Lucas also is enjoying good health.

Very affectionately yours,

January 14th, 1912.

Dr. Margaret Morris,

Allahabad, N. W. P., India.

My dear Dr. Morris.

Your note of December 12th, enclosing the medical certificate, advising the immediate return of Mrs. Henry Forman, was received last week. You will already have heard of the cablegram sent to Mr. Forman authorizing him to bring Mrs. Forman home immediately.

We have received very distressing letters from the father and two of the brothers of Miss McGaughey. I think I had better quote in full a letter from one of the brothers, Dr. W. T. McGaughey, a physician in Pennington Point, Ill.

"I write to you asking you to use your influence to have my sister Miss Hester McGaughey, Jumna School Allahabad, India returned. I received a letter yesterday dated Dec. 8th from Dr. Bertha Caldwell her physician. She met Col. O'Brien, M. D. at Miss McGaughey's and they consider her in a serious condition.

Dr. C. says Hester has not been free of fever at any time for a year. She says her family history, low fever, sweats, weak state of her lungs have led me to believe some breaking down process is going on. Further she says, 'In my opinion she could not remain one year more with circumstances remaining as they are'.

I think myself from the clinical history given me in full in her letter that my sister is already tubercular. I believe her lungs are seriously involved and the doctors both say her liver is enormously enlarged. I can't see it any other way. Dr. Caldwell says she has coughed (a dry nasty cough) for over a year and has had the fever and sweats also. With the daily rise of temperature of about 2 degrees the dry hacking cough, sweats, which are drenching and family history, the diagnosis looks clear and I very much fear she has now what is commonly called consumption and also some chronic liver trouble.

Now Mr. Speer I have wished, ardently wished, my sister to stay the remaining four years but I simply don't believe it possible now. Her mother died with consumption when Hester was three years old and I fear the same fate for my sister. Will you not please see that she is brought home as soon as possible for I think that is her only chance of life.

Dr. C. was very reluctant to write to me about her but she wrote me "give her candid opinion. Let me hear from you".

I believe that Mr. McGaughey had written to Dr. Caldwell asking her for a statement regarding her sister's health. The letter from Miss McGaughey's Father was a very "shaking letter, and I have written to him as reassuringly as possible, telling him that our Manual gave the Mission authority to send home any one of its members, whose health demanded such a course, and that I felt confident that you would not hesitate to advise the immediate return of Miss McGaughey and that the Mission would not hesitate to instruct her to come at once, if this seemed to be wise and necessary to preserve her life and health.

Dr. Caldwell has not spoken of Miss McGaughey's health in any recent letter to me in such alarming terms and it may be that there has been some improvement, or if a return to the United States is contemplated it has seemed best to defer it until Spring, as it would be better for her, if she cares, to reach America in the Spring than in the middle of Winter. In case Miss McGaughey is getting along very well and if is not necessary for her to return, I wish you could write a reassuring letter either to me or to Dr. T. W. McGaughey. If, on the other hand, Miss McGaughey's immediate return is necessary to save her life or health, of course we wish the Mission will not hesitate to use the authority vested in it by the Manual.

I notice what you say in your letter of December 12th regarding the estimate of 300 rupees for the Hospital. We shall keep it in mind in making out the appropriations for the new year.

I suppose Dr. Caldwell has left you now and gone on with Miss Parsons.

I must acknowledge also the receipt of your good letter of November 27th. I am glad that you got along so well in the language,

Dr. [illegible]

glad also that you got that good new horse, and I hope that you may have health and strength sufficient for the heavy responsibilities of the year.

I pray that you may have the spirit of God with you also, helping you to take advantage of all the opportunities for spiritual work that come and to realize from these opportunities all the result that you could possibly hope for. I was reading the other day a letter from Miss Lattimore of Soochow, telling of the work in their Hospital there and you will be interested in this little extract from it, showing the spirit of it. Thanks, especially to the lovingness of Miss Lattimore's own work, coupled with the devotion of the doctors at Soochow, we are hoping that the disappointing fruitlessness of that Station will give place before long to large ingatherings.

With kind regards,

Very sincerely yours,

[illegible]

Enclosure.

Furrukhabad.

January 17th, 1901.

The Rev. C. A. R. Janvier,
1408 South Broad Street,
Philadelphia, Penna.

My dear Janvier:

Your note of the 13th regarding the Kansas project was received yesterday. Your other letter came in due course and I presented it to the Board at the meeting on January 6th. I am sorry I have been so long in notifying you of its action, which was as follows:

"The Board having been informed that the Synod of Kansas had voted to raise $5100 more for Foreign Missions than was given by the Synod last year and desired the Board in case of the Synod's success to apply the $5000 excess to the endowment fund of the Allahabad College, it was voted to express hearty appreciation of the Synod's proposal and the earnest hope that the Synod may succeed in its project. The Board would remind the Synod, however, that the needs of the regular work have advanced and that apart from any special objects such as the Allahabad College, it would be necessary for the Synods to increase their gifts over the contributions of the preceding year in order to care for the regular work, and the Board would request the Synod to consider the possibility of increasing in proportion to the enlarged need the contributions of the Synod to the general work, in addition to the offering toward the endowment of the College".

I am sure you will feel the force of the suggestion made in this resolution. We should be in a terrible hole at the end of this year, unless there are actual advances in the contributions of the Synods for the current work in excess of their contributions of last year.

Mrs. Turner writes of her proposed gift. I wish you could interest Mr. Wanamaker, although I should be greatly surprised if you are able to do so. But there are plenty of Presbyterians in Philadelphia who have money which they are not giving to Missions and which

[illegible] January [illegible]

when you could say hold of.

I am glad you had such good word regarding Life and hope that it may prove to be just the man for Ernest.

Very cordially yours,

Fu rukhabad.

January 20th, 1902.

The Rev. John N. Forman,
3 West 29th Street,
New York City.

My dear Forman:

I have been asked to take charge of the Evangelist's Section Meeting at Toronto and have outlined the following program:

1. Missionary Preaching, What is It? How is It Done?
2. Itinerating, Its Necessity, Its Methods, Its Sacrifices.
3. Evangelistic Work, For and Among and By Women.
4. The Possibility and Duty of Training the Native Church from the Beginning to be an Evangelistic Church.
5. Systematic Evangelization of One's Field; Its Necessity and How may It be Done.
6. Equipment and Preparation for Evangelistic Work.
7. Personal Spiritual Dealing, the Missionary's Supreme Method.
8. Suggestions, Incidents and Experiences from as Many Missionaries as Possible.
9. Question Box.

Will you speak for fifteen minutes on the seventh subject and bear down just as hard and vividly as you can upon it?

Very affectionately yours,

[illegible]

The Rev. [illegible] Janvier,
[illegible] South Broad Street,
Philadelphia, Penn.

My dear Janvier

Your note of yesterday is just [illegible]. I have no heard from Ewing for some weeks. In the [illegible] for the new year there is no mention for the College work, so that if Ewing expects to open the College classes in the Spring it [illegible] to be on the basis of the appropriations he was counting on for the Boys' School. I do not know what expense he contemplates in connection with the opening of the College classes. Perhaps he will write before [illegible] ly on the subject. You are doing nobly on the [illegible] Mr. Wanamaker may get so filled with India on his visit [illegible] he comes back you can get $40,000 for the College before [illegible] it to the Young Men's Christian Associations.

Ewing has not written either regarding the [illegible] Girls' School from the Jumna Compound. I should think it might be as well to wait a bit before taking that step. The Jumna Compound seems to be tolerably roomy, and while ultimately the College may need the whole of it, it surely will not need it [illegible].

Thank you very much for your kind invitation to [illegible] stay with you next Thursday night, but I shall either have to come back on the sleeper at midnight or else will be [illegible] in West Philadelphia.

Very affectionately yours,

[illegible], 1902.

Mrs. [illegible] Janvier,
[illegible] Chestnut Street,
Philadelphia, Penna.

My dear Mrs. Janvier:

Miss Emily Forman is here in the hands of the [illegible]. She came down from Clifton Springs more than a week ago [illegible] Miss Smith, formerly a missionary in Colombia, [illegible] to [illegible] physician in this building, and decided that [illegible] to [illegible] a fair trial to what [illegible] might do for [illegible] consulting our physician here and also one of the doc- [illegible] from Clifton Springs, who is [illegible] decided that [illegible] it might [illegible] well [illegible] Miss Forman would for three months, [illegible] the osteopathic treatment, - not [illegible] physician be- [illegible] practice, but he agreed, in view of all the circum- [illegible] trying it. I do not think she would want [illegible] begun the treatment and has practically un- [illegible] under our present doctor for three months. I [illegible] of your [illegible], and I have no doubt that [illegible] place for Miss Forman than New York, [illegible] would not be expedient now to make a change.

[illegible] out at our house and we hope to have her [illegible] visit, when Mrs. Speer returns from a little [illegible] he [illegible].

Very cordially yours,

348 F.

January 30th, 1902.

Miss Emily Forman,
156 Fifth Avenue,
New York City.

My dear Miss Forman:

This morning the following note came from Mrs. Janvier in Philadelphia:

"Mrs. Turner has just called and she told me that Emily Forman is in New York, might possibly remain there some time for treatment. I asked her if the facilities would not be as good in Philadelphia. If it could be so arranged that she might stop with us, or at least be in hospital here, where I could visit her, it would be a very great pleasure to us. She has no friends in New York, and we are devoted to her interest, so I am sure we could contribute to her happiness.

If the treatment she requires could be satisfactorily obtained here, and arrangements have not been made there, [illegible] altercation, will you not further our effort to induce her to come here."

I have written to Mrs. Janvier explaining to her just what you had decided to do, but have told her that I would let you know of her cordial proposal.

Very cordially yours,

[illegible]

343

F.

February 14th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My dear Janvier:

I am sorry that that lecture is not in such shape that it would be of any use to you. I had hoped to have it typewritten before this, but have been unable to do so. I am very sorry indeed. I am sending you herewith one of Dr. Murdock's little publications on the subject of reform movements in Hinduism, which will give in condensed form what you will be able, I am sure, to pack into one lecture. Will you please return it to me when you are through with it. I handed your enclosed note to Halsey. Sorry I shall not be able to see you to-morrow evening, but you can't possibly come and get off on the train for Princeton.

Very affectionately yours,

Enc.

350

February 18th, 1902.

Miss Hester McGaughey,

Allahabad, N. W. P., India.

My Dear Miss McGaughey:-

Your note of September 19th was received a long time ago, and I have marked it to lay aside for consideration with the estimates. The estimates have come recently, and will be taken up just as soon as possible. I do not find in them any item for the new girls' dormitory. Did you not bring the matter before the Mission? or was it considered and deemed inexpedient this year?

The only item in Class VIII of the Allahabad appropriations was the request for 2000 Rupees for the hostel for Christian boys in connection with the high school.

I am even more concerned about you than about any disappointment of this sort in your plans, if indeed, the Mission considered the matter and deemed it inexpedient. How are you yourself? Dr. Norris will have told you of my letter to her, and you will see references to your health in the letter to the Mission which goes by this mail. I do earnestly hope that you are better now. Dr. Caldwell's statements in her letter to you have not been nearly so alarming as those in her letter to your brother. I have written as reassuringly as I could to your family, and I hope that you are greatly improved in health; but it would be better for you to come home with the prospect of working here, than to fall in your work at Allahabad, with all possibility of further service here on the earth cut short. I know that you and Dr. Norris and the Mission will act prayerfully in the matter, and we shall be satisfied with whatever judgment is reached.

The report of the school has not yet come, but comparatively few of the reports from the Furrukhabad Mission have been received. The ladies in Philadelphia have written over for a copy of the girls' school report, but we have had to write to them that neither this one nor the other reports, with a few exceptions

Miss McCaughey, 2.

have as yet done.

With kindest regards, and praying that you may be spared for many, many years of work in India or here at home, I am,

Very cordially yours,

February 18th, 1902.

The Rev. A. G. McGaw,

Etah, N. W. P., India.

My Dear Mr. McGaw:-

I enclose herewith a copy of the Mission letter, but I must write a word also, to express our deep interest in your transfer to the Etah field. I am sorry to learn from your letter of January 8th, that you are still having trouble over the land, and I hope that you may get it settled satisfactorily. I suppose it will not be so very many months before we see Mr. Forman here, and can talk with him fully about the Etah work. I can imagine how burdened you must feel at times with a sense of the responsibility of it. How can you ever get over those sixty-six villages with adequate supervision. I hope you can put power and spirit into the native men who are with you, so that you can multiply yourself through them and reach all this teeming population around you.

Before this, you will have got my troublesome letter asking for a multitude of facts regarding the famine orphans. I hope it may not burden you all too much to send that information. Indeed, it will be very slight from your Mission in comparison with the stiuation in Western India, where they have a small army of orphan children on their hands.

I have been reading lately Dr. Munger's book on Horace Bushnell. To one who has read the life of Bushnell as written by his daughter, and which is now out of print, any other book will probably suffer by comparison. But nobody could write about Bushnell, and be in any way true to him or quote much from his own writings, without producing a book of help and power. I think I get more from Bushnell than from almost anyone else; and I remember when Professor Drummond was in this country in 1887, his remarking on the astonishing neglect of Bushnell in this country in comparison with the almost unparalleled esteem in which he has been held as a reli-

Mr. McGaw, 2.

gious teacher by many ministers in Scotland and Ebgland. I think the roots of most of Drummond's best work are in Horance Bushnell. Many of his best known addresses and books are simply developments of great seed thoughts that he got from Bushnell.

In one of his chapters, Dr. Munger quotes a number of passages from Bushnell' essay on "Pulpit Talent". This first quotation would perhaos give a wrong impression if not taken in connection with Bushnell's general teaching. He was a good deal more of a systematic theologian than this passage might indicate, but the statements of doctrine were never allowed by him to obscure the necessity of Divine inward power:

"I make no objection to formulas; they are good enough in their place, and a certain instinct of our nature is comforted in having some articulations of results throught out to which our minds may refer. Formulas are the jerked meat of salvation, - if not always the strong meat, as many try to think, - dry and portable and good to keep, and when duly seethed and softened, and served with needful condiments, just possible to be eated; but for the matter of living, we really want something fresher and more nutritious. On the whole, the kind of thinking talent wanted for a great preacher is that which piercingly loves; that which looks into things and through them, ploughing up pearls and ores, and now and then a diamond. It will not seem to go on metaphysically or scientifically, but with a certain roundabout sense and vigor. And the people will be gathered to it because there is a gospel fire burning in it that warms them to a glow. This is power."

I think you would be interested in other quotations like these which Dr. Munger makes from Bushnell's essay. He deals first with what he calls the canonical talents - high scholarship, metaphysical and theological thinking talent; style or talent for expression and a talent for manner and voice for speaking. These are secondary talents, however, and passing by them, he deals with others which he considers as more essential.

"First, 'the talent for growth'. He describes those who have it , as follows 'Increment is their destiny. Their force makes force. What they gather seems to enlarge their brain. . . By and by it begins to be seen thatthey move. Somebody finally speaks of them. Their sentiments are growing bigger, the opinions are gathering weight, ideas are breaking in and imaginations breaking out, and the internal style of their souls, thus lifted, lifts the style of their expression. They at length get the sense of position, and then a certain majesty of consciousness adds weight to their speech. And finally the wonderful thing about them is that they keep on growing, confounding all expectation, getting all the while more breadth and richness, and coverinf in their life, even to its close, with a certain evergreen freshness that is admirable and beautiful to behold.

'Passing to the class of talents that are most preeminently preaching talents, I name first the talent of a great conscience or a firmly accentuated moral nature. . . No great and high authority is possible in a movement on souls, without a great conscience. Principles ~~anaxalixanaxal~~ analytically distinguished and rea-

soned by the understanding have a tame, weak accept as respects authority, but when they are issued from the conscience, rung as peals by the conscience, they get an attribute of thunder. Like thunder, too, they are asserted by their own mere utterance, and the unquestionable authority of their voice.

'The analysis of the perfect consciences is most keen and searching. Some consciences seem to be wholly insignificant and weak till they are tempest-strung, or get mounted somehow on the back of passion. There is no human creature so thoroughly wicked and diabolical as he that is protesting in the heat of his will, or the fume of his grudges and resentments, how conscientious he is. Another kind of conscience appears to be felt mainly as an irritant. It pricks and nettles, but does not very much sway even the subject himself. It is sharp, pungent, thin, but never kingly. There is also a slimy, would-be tender, slow-moving conscience, that draws itself in vicious softness like a snail upon a limb, till, presto! the conscientious slime hardens into a shell, and what seemed an almost skinless sensibility becomes a horny casement of impracticability, obstinacy, or bigot stiffness. Now these and all such partial, crotchety, and misbegotten consciences are insufficient to make a powerful preacher. Their diameter is not big enough to carry any great projectile of conviction. No matter what, or how great, his promise on the score of his other gifts and acquirements, he cannot be impressive because there is no ring of authority in his moral nature.

'A large, immediate, and free beholding is necessary to make a powerful preacher. . . .Faith has a way of proving premises themselves, namely, by seeing then. In virtue of the faith-talent, we have the possibility also of divine inspirations, and of all those exaltations - visibly divine movements in the soul - that endow and are needed to endow the preacher.

' There is nothing more evident that than one may have all the four canonical talents in great promise, and yet have almost no faith-talent with them, no inspirations, no capacity of any. The nature they have is either a nature too impetuous, or too close, to let any divine movement have play in it. The preacher must be a very different kind of man; one who can be unified with God by his faith, and go into preaching not as a calling but a call; one who can do more than get up notions about God, and preach the notions; one who knows God as he knows his friend, and by closeness of insight gets a Christly meaning in his look, a divine quality in his voice, action visibly swayed by unknown impulse, imaginations that are apocalyptic, beauty of feeling not earthly, authority flavored by heavenly sanctity and sweetness, argument that breaks out in flame, asserting new premises and fertilizing old ones more by what is put into them than by what is deduced from them. Such a man can be God's prophet; that is to say, he can preach.'

There is another good passage written in Bushnell's peculiar style, which is only a fresh statement of the old and enduring truth of the necessity and power of Christ's indwelling. "Remember also," he writes, "as a law of the talents, that any one of them waked into power wakes the talent next to it, and that in like manner another, till finally the whole circle wakes into power." What we want is not to go hunting our poor nature through, that we may find what is slumbering in us waiting to be somehow waked. But the great first thing, or chief concern for us is to be simply Christed all through, filled in every faculty and member with His Christly manifestation, in that manner to be so interwoven with His as to cross fibre and [illegible] about the quickening contact of His personality; and then everything in

us, no matter what, will be made the most of, because the corresponding Christly talent will be playing divinely with it, and charging it with power from Himself."

We do all of us need, do we not? to be more"Christed,"as Bushnell would say. That is more indwelt, more absolutely controlled by the life of Christ within us.

With kind regards.

Very cordially yours,

February 18th, 1902.

The Rev. W. T. Mitchell,

Mainpurie, N. W. P., India.

My Dear Mr. Mitchell:-

I enclose herewith a copy of the letter to the Mission, and seize the opportunity to acknowledge the receipt of your note of January 26th to Mr. Hand, accompanying the estimates, which Mr. Hand has turned over to me, the estimates belonging on the secretarial side of the offices until they get turned into the formal appropriations and sent out to the field.

I was glad to notice that the Lawrences had been stationed at Mainpurie. I have a nice note from Mr. Lawrebce written from his new Station early in December. I received also a copy of the little paper "Tidings from Afar," which Mr. Lawrence and Mr. Blair fill with their contributions very excellently.

I want to acknowledge also your note of December 5th which accompanied the Minutes.

I hope that you and Mrs. Mitchell are both well, and that the Lawrences are enjoying the best of health.

I thank you very much for the photograph of the high school teachers. How easy it is to pick out the Mohammedans in any such groups.

With kind regards.

Very cordially yours,

February 18th, 1902.

The Rev. J. J. Lucas, D. D.,

Allahabad, N. W. P. India.

My Dear Dr. Lucas:-

I enclose herewith a copy of the letter to the Mission, and take advantage of the opportunity to acknowledge the receipt of your good letters of December 5th, 6th and 19th. With reference to the return of Mrs. Lucas and Eva, the Board cordially voted to approve on the basis of your letter of December 6th, in which you state that you have no intention of coming back with Mrs. Lucas when your next furlough would be due. Going out in 1898, you would be coming back, normally, in 1906. If Mrs. Lucas should come home next year, and return to India in 1904, it would be only two years before she would be coming back again. The Board felt, as you did, that it would be scarcely wise to come and go and come and go in such an interrupted way, with so short a stay in India after her return in 1904. In the light of your plans, however, the Board heartily approves of her coming as you propose. And indeed, I may say that there is no one of whom I know anywhere, in whose hands the Board would be more willing to leave all such plans for judgment with regard to settlement of them than in yours.

I read with very much interest the reasons given in the Makhzan in favor of the union of the two Missions, and quoted them in one of my letters to Japan, where there is far more reason even for a union between our East and West Japan Missions than there is for a consolidation of our Lodiana and Furrukhabad Missions.

I have heard a number of times from Dr. Alexander since he reached this country. I have been wondering whether it is the mind of the Mission that he and Mrs. Alexander should return to India, if it would not be much kinder in every way to settle that matter now rather than to let it wait indefinitely. I judge from some letters that have come, that the Mission would feel very strongly that it

might be better if Dr. and Mrs. Alexander would remain at home. If that is the Mission's view, could it not be expressed in some kindly way now, so that there would be ample time for Dr. And Mrs. Alexander to look about for some settlement here?

Thank you very much for your good letter of the 19th, with its copy of the letter submitted to the two Missions, signed by you and Dr. Wherry and Dr. Chatterjee, regarding the transfer of the Seminary to Dehra. I can see the force of the reasons urged in favor of this transfer; but indeed, I think the financial side of the thing is a great deal more serious than is represented in the letter. Apparently the action of the Lodiana Mission closes the question for the present.

I thank you very much for the copies of the Pioneer containing the proceedings of the Alliance, in which of course we have been profoundly interested, and at whose outcome on the whole, I think we may heartily rejoice.

I saw your son up at Union Seminary when I spoke there a week or two ago. I hope he may like the Seminary, and get good from it. I have some friends there who are not at all satisfied, and are expecting to leave. But I suppose there are many others who find both the courses and the men very helpful.

With warm regards to you and Mrs. Lucas,

Very affectionately yours,

February 19th, 1902.

To the Furrukhabad Mission.

My Dear Friends:-

The Minutes of the Annual Meeting, with the accompanying reports have been received. We have received also some of the Station reports, and the others will come in due time of course. The Minutes have been laid before the Board. I think, however, that there were very few items in them calling for special action by the Board. The estimates have also been received, but the statistical blanks for Mainpurie and Etah only.

The important questions raised by your Mission, regarding the transfer of the Theological Seminary to Dehra, and the union of the two Missions, awakened great interest here; and while the former seems to be settled by the action of the Lodiana Mission, we shall await the results of further consideration of the second question with expectancy. Whatever judgment you reach regarding it in view of the great size of the two Missions, unquestionably there are some other fields where Missions might well be consolidated, as for example in Japan, where the resulting combination would be less in extent and magnitude of work than the Lodiana Mission alone.

I notice that the item of 1800 Rupees asked for the purchase of land in Futehpur, on which the buildings now occupied by Miss Morrow and the ladies stand, is not included in the estimate sheets for the new fiscal year. Perhaps as the Mission resolution instructed the Committee to look "up the title of the land and as to what additional buildings are necessary and report to the Mission by circular," it was intended to propose later, when these points were cleared up, to ask for the full appropriation for the coming year. I have inserted the item of 1800 Rupees, however, in the estimates, for consideration with all the other requests for New Property, especially as there is no possibility of getting this appropriation now. Mr. Hand's financial statement at the Board meeting yesterday, was a very discourag-

ing one, showing a great falling off in the contributions both of the churches and the Women's Boards, and miscellaneous gifts. These were in large measure counterbalanced by a great increase in legacies, but the balance was on the wrong side. I hope that before the estimates need to be considered, there may be received here further information from Fatehpur regarding the necessities of the purchase of this land.

You will have heard long before this of the cablegram authorizing the return of Mrs. Forman to the United States. We greatly grieved at the tidings of her ill-health, and sincerely hope that her return to America at this time may be the means of saving her health, and indeed, of her complete recovery. Miss Emily Forman is here in New York now, taking special treatment, which she hopes will accomplish good.

We have not yet received the letter from Mr. Johnson and Mr. Forman, which they were appointed to write regarding Mr. Brodhead. He has decided, however, that in view of his relations to his Mother, he ought not to go out to India. I thinl he has offered himself for service in connection with the Home Board's work in Cuba and Porto Rico.

The Board approved heartily of the return of Mrs. Lucas and Eva in the Spring of 1903, in accordance of the proposals of Dr. Lucas, and as approved by the Mission.

The plan of the Mission in changing the language course so as to require in the first year an examination in Monier Williams' "Hinduism," and Sell's "Faith of Islam," seems to us an admirable idea, and one which will be commended to other Missions.

The very interesting proposal of the Missi on regarding the relations of the evangelisite agents of the Mission to the Allahabad and Furrukhabad Presbyteries, was considered by the Board, and I report herewith its action:

"The Board took under consideration the action of the Furrukhabad Mission in providing for joint superintendence of evangelistic agents, the Presbytery being made responsible for the oversight of such agents in the matter of their faithfulness and efficiency, and the Mission retaining oversight in other regards, the Mission also to defray the expenses of such agents attending Presbytery meetings when required. It was voted to request the Mission to report at the end of the year

as to the working of this plan, the Board feeling some concern, First: That a distinction was created as between men and women employed as evangelistic agents; Second: As to the efficiency of such divided responsibility; Third: As to the wisdom of increasing the authority of the Native Church and its institutions, a course in principle earnestly approved by the Board, without some compensating increase of actual responsibility and self-support."

Would not this action of the Mission lead sooner or later to the necessity of its meeting the expenses of a good many delegates to the Presbytery, an expense which the Board has not felt that it ought to meet? I recall that about five years ago, an action was taken on this subject, which although not altogether pertinent, yet is related to the Mission's proposal. I quote as follows from the Minute of the Board of December 6, 1897:

"~~That while reviewing its expression of conviction that the evangelistic work should receive greater emphasis~~

"In reply to the request of the Peking Mission to 'appropriate a sum of money sufficient to send three foreign and three native delegates to the first meeting of the Synod of North China, at Chefoo, May 19th, 1898', the Board adopted the following Minute, and in view of its wide application directed that copies be sent to all the Missions: -

"Inasmuch as there are already six Synods and about twenty-five Presbyteries on the foreign field, and as their number and membership are steadily increasing, a continuation of the policy of paying even in part the traveling expenses of Commissioners, will involve a constantly enlarging, and, in the aggregate, a heavy expenditure of missionary funds. Moreover, the just claims of a healthfully expanding work, and the present and we fear the proppective inability of the treasury to adequately meet those claims, render it desirable to restrict expenditure for collateral objects in order that all possible funds may be available for direct forms of missionary work. Appropriations for the purpose now requested would virtually mean the dismissal of some native preachers in order that others might attend the meetings of their respective Presbyteries and Synods at the expense of the Board. The Board, furthermore, feels that as a point of principle and irrespective of the funds which may or may not be available, it is a serious question how far it is wise or possible for the Board to assume financial responsibility for the ecclesiastical meetings of the native Churches.

"The Board is in sympathy with the organizations of Presbyteries and Synods, on the foreign field, whenever the circumstances render them expedient. Indeed, it regards the establishment of a vigorous and wisely organized native Church as one of the chief objects of missionary effort. But the Board also believes that the native Church should and must become self-supporting, and while it freely recognizes the necessity of giving some financial aid in the earlier stages, yet it feels that such aid does not properly extend either for the native or for the foreign missionary to the use of missionary funds from America, for a class of expenditures which at home are generally borne by the ministers and elders themselves, many of whom are no better able to bear the expense than their brethren abroad."

The end which the Mission has in view appears to the Board to be a most desirable end, namely, the increase of the efficiency of the Presbyteries, which

ought surely to have some real autonomy. At the same time, the Board is fearful lest in pursuing a theoretical idea, very good in itself, practical efficiency should be surrendered; and also it is fearful lest by increasing authority without increasing actual duty, and responsibility, the need of genuine independence may not be delayed rather than hastened.

The request for new missionaries will come up in connection with similar requests from other fields. You will be interested to know that the Missions are asking this year for about sixty ordained men, eight unordained men as teachers, business agents, etc., fourteen male medical missionaries, nine women medical missionaries and nurses, and forty-one unmarried women. Thus far I think there have not been more than fifteen men appointed. There is a prospect of our being able to find some more, especially in Princeton Seminary, where there are a number of students connected with the Southern Presbyterian Church and the Dutch Reformed Church, whom their own Board may not be able to send out, and who are ready to go out under our Board, and who are among the finest men in the Seminary. The Student Volunteer Convention, which is to be held in Toronto at the end of the month, will give splendid opportunities for reaching Presbyterian young men and women. Dr. Halsey, John Forman and I expect to be there, and we will do the best we can to secure a large number of new missionaries to send out this coming Fall. The Western India Mission has felt so keenly the need of reinforcements, and has so despaired of the Board's getting them from the Theological Seminaries, that it has asked the Board to send out some unordained men. When this action was reported to the Board, I was a little surprised to see how sympathetically the Board dealt with it. Instead of taking any action, however, the Board decided to wait until it could ascertain how many men the Seminaries could supply this year.

With reference to the action of the Mission deciding that the language examinations should be open to married ladies wishing to take them, I would say that it was a real surprise to the Council here to learn that these examinations had not been open to the married ladies, and that apparently the assumption had been that

they would not take the examinations. The Manual Paragraph dealing with the subject of language examinations states that all new missionaries are expected to take them; and that wives were included is evident from the fact that an amendment to this Paragraph in 1883, states that "as a rule, and save with Mission approval for the exception, one teacher shall suffice for man and wife." In Paragraph five of the Manual also, occurs this statement, "It is expected that so far as is consistent with their strength and household duties, they (the wives of missionaries) will learn the language and take part in missionary work."

There appears to be another practice in the Furruckhabad Mission which may exist in some other Missions, although I have never heard of it elsewhere, namely, the holding of separate meetings for the men and women of the Mission, and the absence often of both the married and unmarried women from the meetings where many of the most important items of business are discussed and considered. There may be reasons for this which do not at once suggest themselves here; but in all the Mission meetings which I have ever attended, the women members of the Mission have been present with the men, and listened to discussions, even those in which they were not in some Missions, entitled to vote. Does not such a plan secure more unity of effort throughout the Mission, and a greater esprit de corps due to community of plan and purpose?

You will have heard from Mr. Janvier of his success in securing pledges for the Allahabad College. Some thousands of dollars have been already promised, and I have no doubt that when the time comes for him to make wider claims in Philadelphia, he will be able to secure much more. Just at present he is delivering the Missionary Lectures in Princeton Seminary with great acceptability, as might have been expected. I notice what the Mission says of its expectation that we here will help in every way in the establishment of the College. I am sure that you may count on all the co-operation that it is in our power to give.

There are several actions in the Mission Minutes regarding the transfer of properties, one proposing to give over to the Allahabad Presbytery the new church

building at Katra, and the necessary land about it. Another relating to the Fyzabad house property to be transferred to the Allahabad Presbytery, to be held in trust for the Fatehpur church. I quote as follows from the Board Minutes on the subject:

Certain proposals of the Furrukhabad Mission to transfer certain properties to the Presbytery were brought to the attention of the Board, and it was voted to advise the Mission that while the Board would doubtless assent cordially to any such proposals, it was desirable that no property held in the Board's name should be alienated without the approval of the Board.

May I ask whether the Presbytery is incorporated and is able locally to hold property, either in fee simple or in trust?

It is good to know the action of the Board of Directors of the Seminary which meets the approval of the Mission, looking to the provision of a class of trained workers of a humbler grade fitted for work in village schools and congregations.

We shall be interested to learn of the further development of the plans to gather up the orphan boys now in the Mission at a central orphanage at Dharpur, with the idea of giving them a thorough industrial training. It seems to be an admirable idea, and I hope you will keep us informed as to its developments.

As the case of Mr. Bose is of interest to you as well as to the Lodiana Mission, I think you would be glad to see the following quotation from a letter just written to the Lodiana Mission:

"The Rev. J. C. Bose has sent to the Board an appeal from the action of the Mission at its annual meeting, in declining to reemploy him. The matter was considered by the Board at its meeting yesterday, and the following action was taken:

"The Board took under consideration an appeal from the Rev. J. C. Bose, reinstated in his ecclesiastical relations by action of the last General Assembly, from the decision of the Mission adverse to his reemployment in the work of the Mission, and it was voted to reply to Mr. Bose (1) That the question of Missionary employment is quite distinct from the question of ecclesiastical standing, in the sense that it does not follow that a Board of the Church or any Mission of the Board of Foreign Missions is obliged to employ every Presbyter who may desire such employment. Many other questions must be considered, and a proper ecclesiastical standing is only one of the elements involved. (2) That the Board must adhere to its principle affirmed in Mr. Bose's case on May 7th, 1888, to the effect that while Mr. Bose's ecclesiastical standing at that time seemed to be regular, 'it should be left to the Mission to which his ecclesiastical relations would naturally attach him, to determine when it would be expedient to reemploy him,' the general principle upon which the Board acts being that native agents are responsible

directly to the Missions, and that while reserving of course the right to consider the proceedings of Missions in such matters, the Board must yet assert the general authority of the Mission in this field. The principle involved in this case the Board also passed upon in connection with an inquiry from the Mexico Mission in 1899, when it took the following action:

"The Mexico Mission having asked the Board to state its 'understanding of the relation in which native employed men stand to the Board,' it was voted to reply that, native agents sustain no direct relations to this Board, but are employed by the Missions, and are responsible to the Missions, and that within the limits of the appropriations for each year, and in the light of the general principles of Mission policy approved by the Board, their relation to Mission support is a matter for determination by the Missions."

In accordance with these principles, the Board would refer Mr. Bose's appeal to the Lodiana Mission in case the Mission desires to consider it, or to make any representations to the Board, which, however, leaves in the hands of the Mission the authority of final judgment in the matter."

I think this covers all the points presented in the Mission Minutes and correspondence. If you were here now, and could look out of the windows, you would see a very different scene from that which presents itself to you in India. We have been having for the last thirty-six hours, the heaviest snow storm for some years here in New York City, and the Street-Cleaning Department is making poor progress cleaning it up.

I hope that the members of the Mission who have not been well the past year are picking up with the cool weather. We have been especially concerned regarding Miss McCaughey, whose relatives here have been greatly alarmed over the reports that have reached them regarding her case. I wrote on receiving their letters, to Dr. Morris, telling her all that they had written, and reminding her of the Paragraph in the Manual which authorises the Mission to send home any one of its members in such a critical condition of health that delay is a peril. We are hoping, however, that Miss McCaughey is now much better, and that all the other members of the Mission are well.

I hope that the Mission as it has looked back over the work of the past year, has been well satisfied, and is going into the work of the coming year with fresh hope and courage, with a heart to accomplish even greater things. I was struck the other day, in reading the last chapter of the Epistle to the Hebrews, with the word "for" in the verse, "Pray for us, <u>for</u> we have a good conscience and desire to live honestly in all things? The writer of this Epistle did not ask

his friends to pray for him that he might have a good conscience and desire to live honestly. He was not troubled about his principles; he was troubled about getting them applied; and he wanted them to pray for him because his theories and ideals were right, and he needed help from above in order to realize them. I suspect that every one of us can sympathize with this view of Paul, or Apollos, or Timothy - if Harnack's suggestion is sound - or whoever else may have been the writer of this Epistle. What we need is not exhortation to right principle and ideal. It is Divine help to enable us to do what we want to do, to bring forth the fruits in life and work of a good conscience within, and to live as we will to live - honestly in all things. This is a point where we all need to pray for one another. Let us go up into the new year resolved to do this. And to help one another by prayer, not to want to do right in our lives and to be fruitful in our work, but to achieve our ideals, and to accomplish by the help of God, a fulfilment of our heart's desires.

With kind regards to all.

Very cordially yours,

February 22nd, 1902.

The Rev. J. M. Alexander, D. D.,
1379 Fifth Avenue,
East Oakland, Calif.

My Dear Dr. Alexander:-

I received last month your note of January 4th, and at once spoke to Mr. Hand regarding it. He said that you would already have received, however, communications from him in reply to your letters regarding your accounts.

I enclose herewith a copy of a letter to the Mission, which I know will be of interest to you.

I hope that you and Mrs. Alexander and your daughter are all well. With kind regards.

Very cordially yours,

F.

March 6th, 1902.

The Rev. J. A. R. Janvier,
1409 South Broad St.,
Philadelphia, Penna.

My dear Janvier:

Your note of the 4th enclosing Ewing's letter is just received. I am having some copies made of his letter and send you several herewith. I got a few days ago a long letter from Ewing about Mr. Wanamaker's visit. I enclose it herewith, as I am sure Ewing would be glad to have you see all it contains. Some of its contents refer to things about which I had written to Ewing in previous letters. Will you please return it to me as soon as you have read it?

It was so good to see you at Toronto. I was glad we had that little meeting with the Princeton men and the little talk at luncheon afterwards. Whenever you come over here, just remember that our home is your home and believe more than ever that I am,

Your affectionate friend,

Enc.

F.

March 6th, 1902.

The Rev. J. N. Forman,
Student Volunteer Movement,
3 West 29th St., New York City.

My dear Forman:

Your note was just received yesterday. Our Board does not meet until March 17th. I will bring up the matter of the extension of your time with the Student Volunteer Movement through the month of April at that meeting. I have no doubt whatever about the Board's granting it and think you can safely go ahead and make your plans on that basis. I will let you know after the Board meeting just what its action has been.

I had a long letter from Ewing the other day regarding the College. Mr. Wanamaker's gifts do not seem to have been definitely fixed upon at the time Ewing wrote, but his impression is that Mr. Wanamaker is willing to move the Girls' School to another part of the City and also to do something generous by the College. I enclose a copy of a letter of Ewing's, which Mr. Janvier has just sent me. You can keep this copy.

I hope you are not tired out by the Convention. It was so good to see you and we did have a good time, did we not

Very affectionately yours,

Enc.

F.

March 6th, 1902.

The Rev. J. H. Holcomb,

Jhansi, British India.

My dear Mr. Holcomb:

Your note of February 6th, regarding a copy of the American Standard edition of the Revised Bible, not as heavy as the other copy that was sent you, was received on Monday. There is, however only one size of the American Revised Bible. The book of which you speak is just the same size as the other one and it has flexible leather covers, but these would scarcely affect the weight. However, we felt it might be better to write to you before ordering another copy sent to you. I have wondered that the publisher did not get out a more convenient size, but the size sent you is the only size that they have issued yet. With this information, if you wish a copy of #274, please let us know and we shall be glad to have it sent to you at once.

A fortnight ago, I received your kind note of the 23rd, with your Report and Mrs. Holcomb's. I hope to have time within a week to read all the Reports from the Furrukhabad Mission and to prepare the extracts from them for the General Assembly.

With kind regards to Mrs. Holcomb and yourself,

Very cordially yours,

March 12th, 1902.

Miss Emily N. Forman,

New York City.

My Dear Miss Forman:-

I have just been trying to write the Furrukhabad Report for the General Assembly. There is absolutely nothing from Fatehgarh except Mr. Smith's report of the boys' school, and Miss Fullerton's report of her school. I have managed to make something out of one of Mrs. Bandy's letters regarding the Widows' Orphanage, but of the church work and the Bakha Orphanage and all the other work of the Station I have nothing. Have any good letters come to you from which I could take some extracts for our report?

Very cordially yours,

March 15th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

I have just received from Mr. Edgar E. Fell, of Alma College, Alma, Michigan, the following letter:

"During the Toronto Convention I was made to see the great need of workers in the foreign field. I desire to enquire about the educational work under our Presbyterian Board. I am a senior in Alma College. Have gone this far through college with the intention of becoming a teacher in the public schools. In addition to the classical course, I have taken a special course in Pedagogy, and have prepared myself especially for the work of principal or superintendent of schools. Have intended to take a position here in Michigan next year, and have made some plans accordingly. But after learning so much of the foreign need, I believe that I can invest my life to a better advantage in foreign educational work. Do you think there will be an opportunity for me to enter upon educational work in some college or preparatory school under our Board next year, providing I can furnish you with satisfactory evidence of my scholarship and fitness for such work? I have had three years experience as teacher and principal of schools. May I hear from you soon?

I have written to Mr. Fell, suggesting that he correspond with you regarding the work at Allahabad.

I should like to name to you also, Mr. N. Wilbur Helm, instructor in Latin in Princeton. He called to see me a few days ago, and he is thinking very seriously of Missions, although he has not been intending to go, if he goes at all, for several years.

Mr. Grant is looking for a man for Canton Christian College, so I think I will give him a copy of this letter, in order that there may be a double possibility of getting this man into the missionary work.

Very affectionately yours,

F.

March 18th, 1902.

The Rev. John N. Forman,
3 West 29th Street,
New York City.

My dear Forman:

At the meeting of the Board yesterday, it was requested to approve of your giving the month of April to the Student Volunteer Movement.

Some time ago I got a copy of the "Indian Witness" from Mr. McGaw containing a letter of his on the Corinthian Church, which he wished me to send to you. I don't suppose you care for the rest of the paper, as it has one or two other things in it that I can use, but which would be common place to you, so I have just clipped out Mr. McGaw's letter and send it herewith.

Miss Emily wants to have at her disposal here some of the money which she has desposited in a bank at Allahabad, and of course Mr. Hand is anxious and ready to do everything possible to accommodate her. Do you know anything about the terms of deposit and the manner of drawing? Is there a bank book, or a certificate of deposit which enables the holder, whether the holder was an original depositor or not, to draw? or is there any form of check which is used, which Miss Emily could draw in Mr. Hand's favor and which would enable the Treasurer on the field to make any charge against Miss Emily on account of payment by Mr. Hand?

Won't you be about here some time again soon? Be sure to come out and spend the night with us when you are here.

Affectionately yours,

F.

March 21,1902.

The Rev. C. A. R. Janvier
1409 South Broad Street,
Philadelphia, Penna.

My dear Janvier:

I have just received from Ewing a letter in which he writes as follows:

A letter has come from Mr. Wanamaker the major portion of which I here quote. 'I confirm authority I gave you to purchase the ground for the Girls' School and ask you to prepare plans and submit them to me with approximate but reliable estimates of cost of erecting the buildings. I will on receipt of definite figures pass on them promptly. The figures for the ground I named 10,000 rupess with power to change to any better property and to add whatever was necessary to obtain the best site. I will consider with Mrs? Wanamaker the suggestions that both you and Dr. Lucas make as to the use of her name I will carefully consider what you have submitted about the men's work. I will undertake to pay the salary for two years of the two men you desire for the College work. This will enable you to go forward without delay and we can go further as the entire matter makes itself clear to me as the facts are presented from time to time'. As you already have the copy of our statement to himyou will be able with this addition to understand the situation and will be in a position to confer with Mr. Wanamaker when he gets home. My letters reached him just before he sailed from Colombo, so he wrote hurriedly. To us the letter seems to give all that we could expect at this time and to encourage us to believe that he will do a great deal in the future If the work here develop along lines which he feels satisfied with --- and I do not think he is likely to be unreasonable -- I believe he will carry a large portion of the expense involved in putting our Allahabad institutions on a permanent basis. He realizes that a College needs an endowment in order to be safe from fluctuations in ordinary contributions and will I trust dona great deal to make this institution safe. The most imporaant work just before us is to get the two men. In a week or two I shall send you a careful statement of what the men should be if possible. Paterson of Montreal,of whom I wrote,would make one of them if he could be secured. The Y.M.C.A. is expecting to get him and I do not wish to interfere unless the man himself would prefer a work where he can use his special knowledge directly. I have been told that he felt that Y.M.C.A? work would take him out of his special sphere.

He asked to have all this reported to you. I am very glad to hear of Mr. Wanamaker's great interest ,but I will say to you in

perfect confidence that it would be a wise thing if Dr. Lucas could get Mr. Wanamaker to put his assurances in writing. Several years ago Mr. Wanamaker was at Beirut and became profoundly interested in the College there. Seeing the need of a certain additional worker, he told the College to go ahead and get the worker and he would pay his salary for two years. He paid $500 and then stopped. The College kept at him and got no reply for a long time. Long afterwards, I believe Mr. Wanamaker did pay up the rest, in response to a great deal of pressure. I think it would be well not to boast of what Mr. Wanamaker has promised to do or to count too much on it ourselves until it is actually done or the promises are put in written and binding form. The letter which Ewing quotes from is good, although you will notice that absolutely all that it promises is 10,000 rupees for the purchase of ground for the Girls' School and the salary for two years of two men. I hope that either Dr. Lucas may get something more, or that their may be solid assurances after Mr. Wanamaker's return.

I welcome the prospect of getting a statement as to what the men are wanted for in Allahabad. As my previous letters to you have indicated, a number of inquiries are coming in and I really do not know what Ewing wants the men to do, although I can guess. But to be able to deal with them satisfactorily; we ought to know exactly what qualifications the men should possess and exactly what agreement the College enters into with them. Since writing to you last, I have two more applications - one from J. F. Pieters of Washington and Jefferson College and another from A. B. Allison of Allegheny Seminary, who has had considerable experience as a teacher.

Very affectionately yours,

March 26th, 1902.

The Rev. J. M. Alexander, D. D.,

Oakland, California.

My Dear Dr. Alexander:-

I enclose a copy of the Furrukhabad Mission Prayer List sent you in one of the Mission letters for us.

I received some days ago your kind note of March 4th. I hope that you may be able to come on as Commissioner to the General Assembly. I think you and Mr. Janvier are the only representatives of the Allahabad Presbytery here, and if Mr. Janvier has been installed in Philadelphia, he is now of course a member of that Presbytery.

I am afraid it is not going to be possible to provide this year the money for the land at Fatehpur for Miss Morrow's orphanage. Irrespective of the question whether the property purchased is satisfactory, if we can rent satisfactory quarters I think the Board would prefer that course; but its inability to make any appropriation will leave plenty of time to decide on what property it is best to acquire, in case it should seem best to purchase when the Board is able to provide the necessary funds.

With reference to the transfer of the Faizabad house to the Allahabad Presbytery, I suppose we shall get some formal explanation from the field in due time. I did not understand the reference to the matter in the Minutes. I shall try to remember to quote what you say in writing to the Mission.

I had a nice note from Dr. Allen telling of her safe arrival, and hope she may succeed in getting the wretched malaria out of her system.

With kind regards to Mrs. Alexander.

Very cordially yours,

Robert E. Speer

March 26th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

The Library book and the "Brahmo Somaj" have come, and I have returned the former to the Library.

I know Evans of the University of Pennsylvania very well, and answered only a few days ago a letter from him with reference to his going out to the field. He is a good man, and in spite of now and then brushing against people, he gets things accomplished. I believe in him, and moreover, in what he has succeeded in doing in the face of great obstacles in the University. Whether he would be a good man for Allahabad would depend somewhat I think on the kind of work the young men are to do. Evans, both by training and by disposition prefers the distinctive Christian work to the technical educational work. If he would have charge of the Bible teaching and Christian life among the students, rather than the class-room work in secular studies, I think he would be an admirable man. I rather like the letter from the man in Allegheny of whom I spoke, and to whom I shall write again on receiving Ewing's statement as to the work that the young men will be expected to do.

I do not think I shall be staying all night April 14th. I shall be there a good part of the day with Sailer, of West Philadelphia; but I rather think I shall come back to New York the same night. I have to speak twice that evening, and am not sure whether I shall speak at the Olivet Church and then at the other meeting, or vice versa. I do not know what I am going to speak about, either.

I had some conversation with Mrs. Taylor some time ago here in New York, with reference to her money. She was thinking of investing it in an annuity, but I advised her, after consulting with a life insurance friend of mine, not to do

it, but to put it in a savings bank. I told her that in case she was going out to India, it would be better for her to take her money out there, and put it in a bank there, where she could probably get more than four per cent. interest, which is the best she could get here. If she is going to stay in this country, then she can put her money in any one of a score of banks - good savings banks. The Seaman's Bank for Savings is one of the best. It is paying four per cent. As a rule it does not take more than three thousand dollars from any one depositor; but if Mrs. Taylor has more than that, I think it could be arranged to put it all in this bank. Mr. Stiger, one of the members of our Board, is one of the Directors of the bank, and I think it was through him that Mrs. Gillespie put the insurance money from Dr. Gillespie in that Bank, which was practically all that she had.

Your delicately phrased inquiries as to Mr. Wanamaker's assurances were forestalled in my letter, which you will have received before this.

Very affectionately yours,

Robert E. Speer.

March 28th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

I have just received from Ewing, the statement which he promised to send regarding the men for the College. It was as follows:

"1. A strong College man like Paterson of Canada, of whom I once wrote who has made a record as a student and as a worker among students. I believe he is not available, but may serve as the type of man needed. The man chosen should, if possible, be one who has taken up Science in his course.

Alternative to 1. A Seminary man on a life engagement to the Mission and who while delegated to the College, would be at the disposal of the Mission as all the rest of us are for any other work, should exigencies ever arise to make it wise to change him. He should be a man fitted to win and inspire students.

2. A graduate of a School of Technology, who, whatever be his other attainments, shall be an Electrical Engineer. In undertaking to teach Applied Science, we shall find Electrical Engineering to be the line of least resistance as regards University affiliation and of most hopefulness in view of probable developments. Government is sending four or five men from North India and a similar number from South India to New York this year, to learn Electrical Engineering. A thoroughly trained man with sufficient 'plant' will be in a position to mark out the way for the coming developments.

Alternative to 2. A Technologist who is trained thoroughly in Engineering and Architectural Drawing.

3. A graduate of Williamson School or Pratt Institute to train skilled workmen in wood and iron. This man is also important. Here there will be more inertia of false theory to overcome than anywhere else, but it can be done, and a man of this type should be secured at once.

I need hardly say that in every case the man should be one whose life would be a power for Christ.

Will you, Janvier, Clark and Fleming of Union, with Mr. Wanamaker undertake to get these men? Please send this statement for information to Janvier and Fleming. Clark will see it; he leaves next week. I am sending this statement to Mr. Wanamaker."

He has omitted to mention the terms of engagement. For how many years are the men to go? What would be their salary? What does the salary cover? Will traveling expenses be met both ways? If so, will they be met from New York or from the home of the man in this country? Can you answer these questions? We shall have to be able to give this information to inquirers.

I received yesterday a letter from a Cornell man, who appears to be taking the electrical course, asking what opportunities there were for such work in

Missions, and I have written to him in the possibility that he may fill the second need. Do you know of any men who might meet these requirements. Doubtless you can make inquiries regarding graduates of the Williamson School in Philadelphia. In order to avoid overlapping and any possible conflict; although I would gladly turn over this whole business to you, it might be best to reserve the matter of final decision here. Unless you and Mr. Wanamaker would undertake it, which I need not say would suit me much better, especially as the funds are to be provided by Mr. Wanamaker. I think we had better go a little slow regarding any final engagements until we have directly from him assurances warranting us doing so.

He has not got back yet, but I suppose you will arrange to see him just as soon as he returns.

Very affectionately yours,

APPROPRIATIONS FOR FURRUKHABAD.

1902-1903.

ALLAHABAD.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. J. J. Lucas, D. D.,	$ 1080.	
Rev. Arthur H. Ewing, Ph. D.,	1080.	
Miss Hester McGaughey,	540.	
Miss Jean Tracy,	540.	
Miss Margaret R. Norris, M. D.,	540.	
Miss Caroline E. Ewing,	540.	
Miss Josephine Johnson,	540.	
	4860.	
CHILDREN:		
Rev. J. J. Lucas, (1)	$ 100.	
		$ 4960.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:		
Dr. Bertha T. Caldwell,	$ 450.	
TRAVEL & FREIGHT:		
Mrs. Lucas and Miss Lucas,	600.	
		$ 1050.00

CLASS IV. EVANGELISTIC.

	Rupees.	
NATIVE MINISTERS:		
J. J. Caleb,	360.	
LICENTIATES:		
Husain Ali,	288.	
Thos. Burrow,	624.	
Prabhu Sewak,	96.	
Prabhu Das,	40.	
Girdhari Lall,	288.	
One to be employed,	264.	
	1600.	
BIBLE WOMEN:		
Mary,	120.	
Christiana,	144.	
Punditani,	60.	
One to be employed,	120.	
	444.	
ITINERATING:		
Including melas, etc.,	250.	
OTHER WORK:		
Jinriksha men,	228.	
Colporteur, City Church,	60.	
Care of Reading Room,	120.	
New Jinriksha,	75.	
	483.	
		Rupees. 5137.

CLASS V. EDUCATION.

BOARDING SCHOOLS:			Rupees.	
Jumna Christian Girls',			7200.	
Receipts on field,			3450.	
			3750	
DAY SCHOOLS:				
Jumna Boys' High,			6500.	
Receipts on field,			4000.	
			2500.	
Katra Middle,	2500.			
Receipts on field,	1600.			
(Vernacular)	900.		900.	
Jumna Boys',		425.		
City Branch,		440.		
Shudinbad,		72.		
" Girls',		36.		
Raghana,		96.		
Katra Christian Girls',		84.		
City Girls',		125.		
Blind Asylum,		54.		
		1332.		
Receipts on field,		160.		
		1172.	1172.	
			4572	
OTHER WORK:				
Books for Christian boys,		10.		
Repair of Mission Conveyance,		50.		
		60.	60.	
				Rupees. 8382.

CLASS VI. HOSPITALS & DISPENSARIES.

ASSISTANTS:		
Miss English,	900.	
Miss Smith, Matron,	600.	
Nurse,	150.	
Menial Servants,	388.	
	2038.	
Receipts on field,	1070.	
	968.	
MEDICINES:		
Medicines,	1000.	
Furnishing,	100.	
	1100.	
Receipts on field,	150.	
	950.	
OTHER EXPENSES:		
Keep of horses,	420.	
Repair of conveyances,	30.	
New harness,	30.	
	480.	
NEW WORK:		
Boarding of rescued women,	300.	
		2698.

CLASS VII. PROPERTY IN USE.

	Rupees.
RENTS:	
Katra Compound,	75.
Jumna Compound,	100.
Edmundstone Road,	50.
Hospital Compound,	34
	259.
TAXES:	
Water Tax,	75.
Wheel Tax,	36.
	111.
REPAIRS:	
Jumna, Katra, etc.,	1000.
ATTENDANTS:	
Jumna Chaukidar,	60.
Edmundstone Road, Chaikidar,	60.
Hospital "	60.
Katra "	60.
City Church bearer & sweeper,	50.
	290.
LIGHTS & HEATING:	
City Church,	25.
	Rupees. 1695.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:	
Annual Meeting,	45.
BOOKS & PRINTING:	
Makhzani Masihi,	600.
STATIONERY & POSTAGE:	
Mission postage,	30.
MEDICAL ALLOWANCE:	
For the Station,	150.
SANITARIUMS.	
Hill Travel,	450.
PERSONAL TEACHERS:	
For Urdu and Hindi,	700.
	1975.

SUMMARY FOR ALLAHABAD.

	GOLD.	RUPEES.
CLASS I.	$ 4960.00	
CLASS II.	1050.00	
CLASS IV.		5157.
CLASS V.		8582.
CLASS VI.		2696.
CLASS VII.		1695.
CLASS IX.		1975.
TOTAL.	$ 6010.00	17877.

APPROPRIATIONS FOR FATEHGARH.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. C. H. Bandy, (11 mos.)	$ 990.00	
Rev. R. C. Smith,	1080.00	
Rev. C. H. Mattikan,	540.00	
Rev. John Forman, (6 mos.)	540.00	
Miss M. Fullerton,	540.00	
Miss M. S. Lincoln,	540.00	
Miss Mary Forman, (6 mos.)	270.00	
Miss Emily Forman, (6 mos.)	270.00	
	4770.00	
CHILDREN:		
Mr. Forman, (1 - 6 mos.)	50.00	
		$ 4820.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:		
Rev. John Forman, (5 mos.)	$ 375.00	
Miss Emily Forman, (5 mos.)	187.50	
	562.50	
CHILDREN:		
Mr. Forman, (1 - 6 mos.)	50.00	
FREIGHT AND TRAVEL:		
Mr. Forman and family.	750.00	
Rev. C. H. Bandy.	600.00	
Misses Forman,	600.00	
	1950.00	
		$ 2562.50

CLASS IV. EVANGELISTIC.

	Rupees.
NATIVE MINISTERS:	
Rev. Asse Nand,	330.
Rev. Kidor Nath,	232.
Rev. Abdul Sadir,	312.
	874.
Receipts on field,	874.
LICENTIATES:	
Hosu Khan,	108.
Ishwara Parshed,	180.
Thos. Scott,	108.
Sukhan Lal,	168?
Rubin David,	192
Aother Hizkiel,	204.
Masig Charan,	204.
Barah Wasih,	156.
Kallu Lal,	96.
Chaurary Lal,	108.
Dulari Lal,	96.
Moto Lal,	96.
John Huston,	72.

CLASS IV.

EVANGELISTS. - Brought forward,		1408.
Mohan Lal,		488.
		1896.
Receipts on field,		204.
		1692.
BIBLE WOMEN:		
Louisa,		96.
Nancy,		72.
Mrs. Mangali Parshad,		48.
Mrs. Francis Paul,		24.
		240.
Receipts on field,		38.28
		201.12
OTHER WORKERS:		
Miss Blunt,		720.
Miss St. Joseph,		660.
Dulla,		48.
		1428.
ITINERATION.		250.
For the Station,		
ANY OTHER WORK:		
Visiting outstations,		200.
Tract distribution,		50.
Jinrikshe, Miss Blunt,		72.
Keep of horse,		210.
Preachers' travel,		150.
Repair of conveyances,		75.
Book & Reading Room,		280.
		1037.
		Rupees. 4608.12

CLASS V. EDUCATION.

BOARDING SCHOOLS:		
Raikka Girls' Orphanage,		5700.
Receipts on field,		2500.
		3200.
Barhpur Boys',	3420.	
Receipts on field,	2500.	
	920.	920.
		4120.
DAY SCHOOLS:		
Furrukhabad High School.		
Christian teachers.		2100.
Rev. G. B. Rulach,		22[illegible].
Lachman Parshad,		120.
Rudda Parshad,		120.
Rev. Kidor Nath,		240.
Vincent,		120.
Francis Paul,		240.
Lastington Masi,		2450.
Other teachers,		200.
Expenses,		5799.
		3496.
Receipts on field,		2302.
Qamgonj Middle school, expenses,	65	
Qamgonj Middle school, teachers,	579.	
	644.	
Receipts on field,	144.	500.

DAY SCHOOLS. CLASS V. CONTINUED.	Rupees.	
Brought forward -	2802.	
Rakha Girls' School,	1790.	
City Girl School,	1000.	
Boys' Vernacular Schools.		
Bahrpur,	400.	
Gangapur,	300.	
Rakha,	120.	
Hati Khana,	72.	
Roshnabad,	72.	
Furrukhabad,	72.	
Piparagaru,	72.	
Kempa,	72.	
	6772.	
Receipts on field,	372.	
	6400.	
TRAINING CLASS:		
Teachers,	1500.	
Expenses,	80.	
	1580.	
OTHER SCHOOLS:		
Eddard Joseph, Lesiana,	72.	Rupees.
		12172.

CLASS VII. PROPERTY IN USE.

RENTS:		
Barhpur Land,	109.	
Preachers houses,	100.	
	209.	
TAXES:		
Rakha Land,	13.	
REPAIRS:		
Barhpur,	500.	
Rakha,	500.	
Furrukhabad,	150.	
Outstations,	100.	
	1250.	
ATTENDANTS:		
Barhpur Chaukidars,	48.	
Rakha "	48.	
	96.	1568.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:		
Fatehpur,	90.	
POSTAGE & STATIONERY:		
Including M. O. charges,	20.	
MEDICAL ALLOWANCE:		
Seven missionaries,	500.	
SANITARIUM:		
For Station,	250.	
PERSONAL TEACHERS.		
For four persons,	560.	1220.

SUMMARY FOR FATEHGARH.

	GOLD.	RUPEES.
CLASS I.	$ 4820.00	
CLASS II.	2562.50	
CLASS IV.		4608.12
CLASS V.		12172.
CLASS VII.		1568.
CLASS IX.		1220.
TOTAL.	$ 7382.50	19568.12

Subject to cut on Mission of Rs. 11259.12.

APPROPRIATIONS FOR ETAWAH.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. W. F. Johnson,	$ 720.00	
Miss Mary Johnson,	540.00	
	1260.00	
		$ 1260.00

CLASS IV. EVANGELISTIC.

	Rupees.	
NATIVE MINISTERS:		
Rev. Parm Sukh,	336.	
LICENTIATES:		
Kesri Parshad,	216.	
Mool Chand,	228.	
Its Singh,	180.	
Prabhu Charan,	144.	
	768.	
BIBLE WOMEN:		
Baiji,	60.	
Lalka,	96.	
Mrs. Itr Singh,	60.	
One to be employed,	120.	
	336.	
OTHER HELPERS:		
Colporteur, Moti Charan,	96.	
SUNDAY SCHOOLS:	24.	
ITINERATING:	200.	
OTHER WORK:		
Keep of Mission horses,	420.	
Tract distribution,	35.	
Preachers' travel,	50.	
Purchase of horse and conveyance for Miss Johnson,	350.	
	855.	
		Rupees. 2615.

CLASS V. EDUCATION.

DAY SCHOOLS:		
Two Christian teachers,	288.	
Village teacher,	84.	
Zanana schools,	300.	
Other expenses,	25.	
	697.	
OTHER SCHOOLS:		
Christian Boys' School,	252.	949.

CLASS VII. PROPERTY IN USE.

	Rupees.	
RENTS:		
Preachers' Houses,	84.	
TAXES:	143.	
REPAIRS:	500.	
ATTENDANTS:	120.	
		Rupees. 847.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:	30.	
MEDICAL ALLOWANCE:	150.	
SANITARIUM:	85.	
OTHER WORK:		
Moving expenses,	120.	
		385.

SUMMARY FOR ETAWAH.

	GOLD.	RUPEES.
CLASS I.	$ 1260.00	
CLASS IV.		2616.
CLASS V.		949.
CLASS VII.		847.
CLASS IX.		385.
TOTAL.	$ 1260.00	4797.

APPROPRIATIONS FOR FATEHPUR.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. Thomas Tracy,	$ 1080.00	
Miss Margaret J. Morrow,	540.00	
	1620.00	
		$ 1620.00

CLASS IV. EVANGELISTIC.

	Rupees.	
LICENTIATES:		
Jhandu Mal,	336.	
Param Sukh,	96.	
J. Briscoe,	84.	
One to be employed,	144.	
	660.	
BIBLE WOMEN:		
Mary,	84.	
One to be employed,	120.	
	204.	
OTHER HELPERS:		
Colporteur,	96.	
ITINERATING:		
In district,	200.	
Out-stations,	50.	
	250.	
ANY OTHER WORK:		
Tract distribution,	25.	
Preachers' traveling expenses,	25.	
Keep of horse, Miss Morrow's,	210.	
Jinrikisha to be purchased,	100.	
" coolie,	72.	
Doli hire for Bible woman ,	120.	
	552.	
		Rupees. 1762.

CLASS V. EDUCATION.

BOARDING SCHOOLS:		
Orphan girls,	216.	
OTHER SCHOOLS:		
Mrs. Prithi Lal,	36.	
Three vernacular girls',	240.	
Two vernacular boys'	240.	
	516.	
		732.

CLASS VII. PROPERTY IN USE.

RENTS:		
House for Miss Morrow,	240.	
Mission Compound,	39.	
Houses at out-stations,	96.	
House at Fatehpur,	36.	
	411.	

CLASS VII. CONTINUED.

	Rupees.	Rupees.
Brought forward -	411.	
REPAIRS: Church and out-stations,	100.	
ATTENDANTS: Two watchmen:	108.	
		619.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS: Annual Meeting,	75.	
POSTAGE & STATIONERY:	10.	
MEDICAL ALLOWANCE:	150.	
SANITARIUMS:	135.	
REMOVAL EXPENSES:	150.	520.

SUMMARY FOR FATEHPUR.

	GOLD.	RUPEES.
CLASS I.	$ 1620.00	
CLASS IV.		1762.
CLASS V.		732.
CLASS VII.		619.
CLASS IX.		520.
TOTAL.	$ 1620.00	3633.

APPROPRIATIONS FOR JHANSI.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. J. F. Holcomb, (11 mos.)	$ 990.00	$ 990.00

CLASS II. MISSIONARIES NOT ON FIELD.

FREIGHT:		
Mr. Holcomb,	$ 50.00	
TRAVEL:		
Mr. Holcomb,	550.00	$ 600.00

CLASS IV. EVANGELISTIC.

	Rupees.	
NATIVE MINISTERS:		
Nabi Bakhsh,	360.	
Dharm Singh,	288.	
	648.	
LICENTIATES:		
One to be employed,	180.	
BIBLE WOMEN:		
Mrs. Seymour,	840.	
Miss Dass' successor,	600.	
Mrs. Nabi Bakhsh,	60.	
Mrs. Ganga Sagar,	72.	
	1572.	
OTHER WORKERS:		
Ganga Sagar,	144.	
Sanas,	120.	
Colporteur, Wm. M. Din,	180.	
	444.	
ITINERATING.		
For the Station,	200.	
ANY OTHER WORK:		
Reading Room,	300.	
Lighting,	42.	
Periodicals for Reading Room,	25.	
Conveyances,	306.	
Repair of Conveyances,	50.	
Tract distribution,	40.	
	765.	
		Rupees. 3807.

CLASS V. EDUCATION.

DAY SCHOOLS:	
Girls' in Mission Compound,	
Teachers, Miss Chatterjee,	300.
Mrs. Din,	240.
School carts,	300.
Servants, etc.,	150.
	990.

CLASS V CONTINUED.

	Rupees.	
Brought forward -	990.	
OTHER SCHOOLS:		
Vernacular Boys' in Jhansi.	250.	
" " in Ranipur,	180.	
Bazar Girls' schools,	200.00	
	630.	
		Rupees. 1620.

CLASS VII. PROPERTY IN USE.

RENTS:		
Mrs. Seymour's house,	300.	
Nabi Bakhsh's "	60.	
M. Prakash's "	48.	
Ganga Sagar's "	54.	
	462.	
TAXES:	112.	
REPAIRS:	400.	
ATTENDANTS: - Two watchmen,	102.	
		1076.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:	40.	
STATIONERY & POSTAGE:	15.	
MEDICAL ALLOWANCE:	125.	
SANITARIUM:	90.	
PERSONAL TEACHER:	100.	
		370.

SUMMARY OF JHANSI.

	GOLD.	RUPEES.
CLASS I.	$ 990.00	
CLASS II.	600.00	
CLASS IV.		3807.
CLASS V.		1620.
CLASS VII.		1076.
CLASS IX.		370.
TOTAL.	$ 1590.00.	6873.

APPROPRIATIONS FOR MAINPURIE.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. W. T. Mitchell,	$ 1080.00	
Rev. J. H. Lawrence,	1080.00	
	2160.00	
CHILDREN:		
Mr. Mitchell (2)	200.00	
		$ 2360.00

CLASS IV. EVANGELISTIC.

NATIVE MINISTERS:	Rupees.	
Rev. Gulam Masih,	360.	
LICENTIATES:		
Jai Ram,	168.	
Jno. Chester,	444.	
Bijai Masih,	372.	
Louis Francis,	360.	
Makhan Lal,	180.	
Henry Amos,	156.	
	1680.	
BIBLE WOMEN:		
Sundari,	120.	
Sundari, Kaunsila,	120.	
Mrs. Makhan Lal,	48.	
Mrs. Jon. Chester,	48.	
	336.	
ITINERATING:		
For the Station:	200.	
OTHER WORK:		
Colporteur,	84.	
Tract distribution,	25.	
Sunday Schools,	25.	
Reading Room,	250.	
Bringing in Workers,	75.	
Keep of oxen,	120.	
Visiting outstations,	20.	
Summer school,	25.	
	624.	
		Rupees. 3200.

CLASS V. EDUCATION.

DAY SCHOOLS:		
Four girls' schools,	348.	
Three boys' schools,	250.	
Boys' high school,	5200.	
Bhongaon boys' school,	510.	
Shikohabad school,	144.	
Christian school,	96.	
Christian teachers' training class,	240.	
	6788.	
Receipts on field,	3150.	
	3638.	
		3638.

CLASS VII. PROPERTY IN USE.

	Rupees.	
RENTS:		
Mainpurie Compound,	42.	
Shikohabad "	15.	
Catechists,	123.	
	180.	
REPAIRS:		
General,	500.	
Shekhoabad,	25.	
Vehicles,	20.	
	545.	
Receipts on field,	132.	
	413	
ATTENDANTS:		
Watchmen,	96.	
		Rupees. 689.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:		
Annual Meeting,	60.	
STATIONERY & POSTAGE:	25	
SANITARIUM:	184.	
MEDICAL ALLOWANCE:	200.	
MEDICINES:	40.	
PERSONAL TEACHER:	200.	
		709.

SUMMARY FOR MAINPURIE.

	GOLD.	RUPEES.
CLASS I.	$ 2360.00	
CLASS IV.		3200.
CLASS V.		3638.
CLASS VII.		689.
CLASS IX.		709.
TOTAL.	$ 2360.00	8236.

APPROPRIATIONS FOR ETAH.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. A. G. McGaw, (11 mos.)	$ 990.00	
CHILDREN:		
Mr. McGaw, (3)	300.00	
		$ 1290.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:		
Rev. Henry Forman,	$ 900.00	
TRAVEL:		
Mr. McGaw and family,	825.00	
FREIGHT:		
Mr. McGaw,	75.00	
		$ 1800.00

CLASS IV. EVANGELISTIC.

	Rupees.	
NATIVE MINISTERS:		
Rev. Prabhu Dutt,	480.	
LICENTIATES:		
Masih Charan Daniel,	252.	
Chaturi Lal,	192.	
Prabhu Das,	156.	
Gulab,	120.	
Janki Pershad,	132.	
Devi Din,	168.	
One to be employed,	180.	
	1200.	
ITINERATING:		
For Station,	150.	
ANY OTHER WORK:		
Travel for preachers,	75.	
Visiting out-stations,	25.	
Books & Tracts,	50.	
Keep of three ponies,	216.	
Cost of two new ponies,	50.	
keep of same,	144.	
	560.	Rupees.
		2590.

CLASS V. EDUCATION.

BOARDING SCHOOLS:	
Boys' Boarding School.	
Teachers - Bhajan Singh,	276.
Expenses - food, clothing, etc.	1500.
	1776.
DAY SCHOOLS:	
Boys' Schools, Teachers:	
Gulzari in Midhaoli,	120.

CLASS V. CONTINUED)

	Rupees.
DAY SCHOOLS: Brought forward -	120.
Chirznriji in Dhoresar,	60.
Bansi in Tatarpur,	60.
Sita Ram in Rustomgarh,	54.
Bihari in Kuthla,	60.
Shabrati in Uresar,	60.
Chhidu in Sahibazpur,	72.
Radha in Baracli,	72.
Masih Charan in Achchhalput,	60.
Janhar Masih in Hasngarh,	84.
Ajudhiya in Garsaru,	84.
Bal Kishn in Hassain,	72.
Har Dayal in Barsauli,	72.
Lekh Raj in Mohanpur,	60.
Baldeo in Naman,	60.
Expenses,	100.
Eight n ew schools,	480.
Girls' Schools:	
Bhajan Singh's wife,	60.
Nahr Masih's wife,	48.
Sita's wife,	18.
Bihari's wife,	16.
Six new schools,	216.
Mrs. Devi Din,	72.
Masih Charan's wife,	24.
Bal Kishu's wife,	36.
	2122.
TEACHERS' TRAINING CLASS.	
Stipend for four students,	288.
" " " new "	288.
Teacher,	180.
	756.
	Rupees. 4654.

CLASS VI. HOSPITALS & DISPENSARIES.

ASSISTANTS:	
Dr. Mangli Pershad,	600.
MEDICINES:	
Medicines and furnishings,	350.
	950.

CLASS VII. PROPERTY IN USE.

RENTS:	
Land rent,	45.
Etah house,	240.
Out-stations,	96.
House and dispensary, for Dr. Mangli,	84.
	465.
REPAIRS:	
Etah and out-stations,	100.
ATTENDANTS:	
Watchman,	48.
	613.

CLASS IX. MISSION & STATION EXPENSES.

	Rupees.	Rupees.
MISSION MEETINGS:		
Annual Meeting,	50.	
REMOVAL EXPENSES:		
Mr. McGaw moving to Etah,	125.	
STATIONERY & POSTAGE:	10.	
MEDICAL ALLOWANCE:	150.	
SANITARIUM:	120.	
		455.

SUMMARY OF ETAH.

	GOLD.	RUPEES.
CLASS I.	$ 1290.00	
CLASS II.	1800.00	
CLASS IV.		2390.
CLASS V.		4654.
CLASS VI.		950.
CLASS VII.		613.
CLASS IX.		455.
TOTAL.	$ 3090.00	9062.

APPROPRIATIONS FOR CAWNPORE.

1902-1903.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:		
Rev. S. M. Gillam,	$ 720.00	
		$ 720.00

CLASS IV. EVANGELISTIC.

	Rupees.	
NATIVE MINISTERS:		
One to be employed,	300.	
SUNDAY SCHOOLS:	30.	
ILLUSTRATION.	100.	
TRACT DISTRIBUTION:	25.	
		Rupees. 515.

CLASS V. EDUCATION:

DAY SCHOOLS:	240.	
		240.

CLASS VII. PROPERTY IN USE.

RENTS:		
Missionary's house,	240.	
Preacher's house & Preaching Place,	240.	
	480.	
Receipts on the field,	120.	
	360.	
ATTENDANTS:		
For station,	60.	
LIGHTS & HEATING:		
Receipts on field,	25.	
	25.	
		420.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETING:		
Annual Meeting,	5.	
MEDICAL ALLOWANCE:	60.	
SANITARIUM:	40.	
PERSONAL TEACHERS: Munshi for Mr. Gillam,	180.	
	285.	
		285.

SUMMARY FOR CAWNPORE.

	GOLD.	RUPEES.
CLASS I.	$ 720.00	
CLASS IV.		515.
CLASS V.		240.
CLASS VII.		420.
CLASS IX.		285.
TOTAL.	$ 720.00	1460.

Subject to cut on whole Mission of Rs. 11259.12.

APPROPRIATIONS FOR GWALIOR.

1902-1903.

CLASS IV. EVANGELISTIC.

	Rupees.	Rupees.
NATIVE MINISTERS:		
Sukh Pal,	486.	
LICENTIATES:		
David,	240.	
	35.	
SUNDAY SCHOOLS:	30.	
ITINERATING:		
OTHER WORK:		
Card hire in the city,	40.	
		791.

CLASS VII. PROPERTY IN USE.

REPAIRS.	50.	
ATTENDANTS:		
Two watchmen,	120.	170.

CLASS IX. MISSION & STATION EXPENSES.

BOOKS:	10.	10.

SUMMARY FOR GWALIOR.

	RUPEES.
CLASS IV.	791.
CLASS VII.	170.
CLASS IX.	10.
TOTAL.	Rupees 971.

FURRUKHABAD MISSION.

GENERAL TREASURER.

	Rupees.	
UPPER MOORSTOCK HOUSE:		
Watchman,	72.	
Taxes,	40.	
Repairs,	200.	
	312.	
THE FIRS: Landour.		
Watchman,	72.	
Taxes,	40.	
Repairs,	200.	
	312.	
MAIL HOUSE:		
Rent,	300.	
POSTAGE & STATIONERY:		
Bank, Treasurer & Exchange,	250.	
Clerk for Treasurer,	180.	
	430.	
PRESBYTERIAL FUND for		
Furrukhabad Presbytery,	2424.	
Less receipts,	908.	
	1516.	
PRESBYTERIAL FUND for		
Allahabad Presbytery,	2238.	
Less receipts,	746.	
	1492.	
EXPENSE OF MISSION COMMITTEES:	200.	
		Rupees.
		4662.

SUMMARY FOR FURRUKHABAD MISSION.

	GOLD.	RUPEES.
ALLAHABAD.	$ 6010.00	17677.
FATEHGARH.	7282.50	19568.12
ETAWAH.	1260.00	4799.
FATEHPUR.	1630.00	3653.
JHANSI.	1590.00	6978.
MAINPURIE.	2560.00	8236.
ETAH.	3090.00	9082.
CAWNPORE.	720.00	1460.
GWALIOR.		971.
GENERAL TREASURER.		4662.
TOTAL.	$ 24032.50	77239.12
Subject to cut on Mission of Rupees, -		11259.12
TOTAL GRANT.	$ 24032.50	65980. Rupees.

April 11th,1902.

The Rev. C. A. R. Janvier,
1400 South Broad St.,
Philadelphia, Penna.

My dear Janvier:

I will be in Philadelphia all day Monday and I think it would be a good thing if we could see Mr. Wanamaker together on Monday morning. Could we do this? I have to be at Pottstown on Sunday and shall get into Philadelphia, Broad Street Station, at 9:30. If you could meet me then, we might go straight to Mr Wanamaker. In case you could make an appointment with him. If you have any other suggestions, you might write them to me immediately on receipt of this at Pottstown, care Professor Meiga. I promised to spend Monday with Sailer and Dr. Trumbull in West Philadelphia.

Very affectionately yours,

April 10th, 1902.

To the Furrukhabad Mission.

My Dear Friends:-

I have pleasure in enclosing herewith the appropriations for the fiscal year 1902-1903. In Classes I and II they represent an appropriation of about $2000. greater than was provided in these Classes for the year 1901-1902. The remaining Classes, exclusive of Class VIII, provide an appropriation of 63800. Rupees, as compared with 62743. Rupees appropriated at the beginning of 1901-1902. This is an increase of five per cent., making an increase of Rupees 3187. over last year.

The total appropriations for the new year for all the Missions are $925,000. This amount was recommended by the Finance Committee in the following report, which the Board adopted:

"The Committee is of the opinion that the work demands an increased appropriation over that granted at the beginning of the present fiscal year, which was $925,000. The Committee is further of the opinion that the successes upon the field during the present year will inspire the Church to maintain the work on a reasonably increased basis.

The responsibility for a retrograde movement should rest upon the Church, and any action of the Board should be to encourage an advance in the work.

The Committee voted unanimously to present the following recommendation - That the appropriations for the year beginning May 1st, 1902, including Class III (New Missionaries) and Class VIII. (New Buildings), Expenses of Conference with New Missionaries, Foreign Missions Library, Children and administrative expenses, be fixed at $950,000, with a clear understanding, however, that special appropriations through the year shall be excluded except in cases of absolute necessity, and the Committee further recommends, that at the very beginning of the new fiscal year, steps be taken to secure a reasonable advance in the gifts of all churches, Sabbath Schools and Individuals, and that Conferences be held by the Council with the representatives of the Women's Boards to the end that their gifts may show an increase.

This amount of $950,000. however, is increased by the addition of $10,000. transferred from a balance on the Treasurer's books here, derived from receipts from the sale of property on the field. The Finance Committee has recommended the application of $10,000. of this balance to the purchase of the new property required for the coming year. This limit of $950,000. falls about $50,000. short of the

amount asked for by the Missions, exclusive of all requests for new missionaries and new property. The requests for new property alone amount to about $140,000. Gold, and for new missionaries to more than $100,000., so that the estimates from the Missions exceed the amount which the Board feels that it will be safe to appropriate for the new year by about $300,000. Of this amount about $500,000. is required for Classes I and II, leaving $450,000. for the native work, home administration, new property, new missionaries, etc. The home administration budget will be the same as last year. For new property that seems to be absolutely necessary, the Board has set aside $20,000. of the new year's budget, this amount being increased by the $10,000. above referred to. It has set aside also, $15,000 for the new missionaries, the balance needed for such as are available to be raised, it is hoped, by special contributions from those who are interested through their account. There will be left a sum sufficient to provide some real measure of increase beyond what the Missions received for native work in 1901-1902. In the distribution of this amount, of course, the circumstances of various Missions have been taken into account. Some Missions where the work has grown very rapidly and there is need of some increase in order to enable the Mission to provide for rapidly growing churches, a little larger increase has been made than in other Missions. As you see, the Finance Committee has felt compelled to warn the Board against the imprudence of greatly increasing the appropriations by special grants during the year.

No appropriation for New Property has been made for the Furrukhabad Mission. I think the only appropriation requests were for 2000. Rupees for the Hostel for Christian boys in Allahabad, 1800 Rupees for the orphanage property at Fatehpur, 300 Rupees for land and buildings at an out-station in the Etah field. With reference to the second of these, namely, the orphanage property at Fatehpur, there seems to be some difference of opinion as to the wisdom of purchasing the property contemplated. The matter has been brought before the Board, and the Board has voted that, if the Mission is substantially agreed as to the purchase of any partic-

Furrukhabad Mission, 3.

ular property in Fatehpur for the use of the orphanage, the Board would instruct it to expand upon it 1800 Rupees, or thereabout as might be required, from the famine funds in the hands of the Mission. It seems to the Board that this is a perfectly just charge. I am instructed also, to request the Mission Treasurer, to make a full report to the Board's Treasurer, of the amount of famine funds in hand. I would say in this connection, that we have received reports from most of the Stations in India giving the information regarding the orphans for which I asked some time ago; but have no report ~~regarding the boys' orphanage in the Fatehpur Station, or~~ regarding the orphans at Etah and Etawah. I hope we may soon have these reports.

I wish that the money might have been appoppriated for the other properties, but if the Hostel for Christian boys is urgently needed, possibly that could be provided out of some of the money already paid in toward the Allahabad College. We have all been exceedingly interested in the reports that have come of Mr. Wanamaker's visit, and are hopeful that the final results may justify all your hopes. As we understand, however, all that Mr. Wanamaker has definitely promised is the support of two teachers, and the money for the purchase of land to which to remove the Jumna Girls' Schools Mr. Wanamaker is now in this country again, and Mr. Janvier writes that he has seen him in Philadelphia, and hopes soon to have a full conference with him. If possible I shall try to see him with Mr. Janvier next Monday.

We were somewhat perplexed not to find in the estimates as sent from the Mission, any mention of either Mr. Woodside or Dr. Alexander. It was only when the appropriations had all been made out that we discovered that, through some oversight doubtless, all estimates for Mr. Woodside and Dr. Alexander had been omitted. We have added on a separate sheet Mr. Woodside's salary, and the amount of rental specified in the Minutes of the Mission Meeting. Dr. Alexander's home allowance will be provided for on the books here. We shall wait with prayerful interest the action of the Mission on the question which is now before it, as to

the wisdom of the return of Dr. and Mrs. Alexander to India.

In addition to missing from the estimates, these items, we have missed from the Annual reports the Station report of Fatehgarh, and also any separate report for the church work or the boys' orphanage. The only reports received from that Station are Miss Fullerton's and Mr. Ray Smith's. We were obliged to supplement these with quotations from Mission letters, which give, I fear, a very inadequate account of the work of that Station. From Allahabad also the reports were quite inadequate, we received only Dr. Lucas's and Dr. Ewing's personal reports and the report of the Hospital.

Being uncertain as to the date of Mrs. Lucas's return, and indeed not feeling altogether sure that she was coming, we have made out the appropriations in accordance with the estimate sheets, entering a full year's field salary for Dr. Lucas, at the rate of a married man. If through Mrs. Lucas's coming, this needs to be change and home allowance provided for Mrs. Lucas, the adjustment can be made later.

I have wondered in looking over the estimate sheets whether it might not be better to transfer the appropriation for Makhzan i Masihi from Class III to Class iv. This really is it not, a part of the evangelistic work of the Mission rather than an item in miscellaneous station expenses, and might more properly, I should think, be included in the cost of the direct evangelistic work. What is your view on this point?

As explaining the absence of any amount raised on the field in the Etah estimates, Mr. Forman explains that all these contributions go to the Presbyterial Home Mission Committee's Treasurer, and are included in the amount reported by him as raised on the field, thus increasing the grant of the Board to the Presbytery, and thus increasing also, the grant of the Board to the work of the Etah district. I confess that I believe in the provision of this Grant-in-Aid scheme to the Presbyteries by faith in the Mission rather than by sight of the equities and educational values of it. On a field like Etah, the Board appears to provide absolutely

everything for the people, while the people give for work elsewhere. Thus, when they do not give for their own support, it draws so much more from the Board's Treasury, and when they do give for the support of some other work, that draws so much more from the Board's Treasury. So the less they give for themselves, the more the Board gives for them, and the more they give for others, the more the Board gives for these others. This is doubtless a rough and inaccurate way of thinking, and I do not want to appear to be criticising anyone, but only am one who is feeling around after the knowledge of the details and advantages of it.

I received recently a letter from Mr. Wilson of the Western India Mission, making some comparisons which will be interesting to you. What he wrote is as follows:

"I was in Allahabad in December, at the Pan Presbyterian Alliance. It was a grand meeting, and I hope we did something for the cause of Church union in India. While there, I had the opportunity of exchanging views on Mission matters with some of our Northern brethren. Both they and I were considerably surprised to find the immense difference between the appropriations in the working classes of the Furrukhabad Mission and our own.

	Estimate.	Cut.	Net.
Furrukhabad.	69034	6141.	62893.
WESTERN India.	39728.	13819.	25909.

In other words, they receive about two and one half times what we receive. Of course if they are two and one-half times our size, or are doing two and one half times our work, it is all right for them to have two and one half times our money. But the statistics do not apparently bear out this proportion. I turn to the last year book of prayer.

	Furrukhabad.	Western India.
STATIONS.	8	6
Outstations.	11	13
Missionaries.	46	38
Native Assistants.	159	45
Churches.	9	6
Communicants.	486	397
Added.	59	59
No. of schools.	62	23
No. of pupils.	1965	1747
S. S. Scholars.	1395	1334
Hospitals and Dispensaries.	2	3
PATIENTS.	5647	25326

Now it does not appear from the above statistics why one mission should receive for its work two and one half times what the other receives. Not only so - the Furrukhabad Mission receives grants from Government for its work. How much I do not know, but I think it is a large sum, while we do not receive a cent from Government.

Of course I understand that there may be considerations of which I know

nothing, of whose weight I do not correctly estimate, which may throw a very different light on the above figures. I am not attempting to pass judgment in a matter in which I am not fully informed - least of all am I making any charges of unfairness in the distribution of the money which comes through the Board. I am simply stating the view of the matter which the facts at my disposal have impressed upon me, and would point out that if the Furrukhabad Mission finds itself in need of Rs. 62000 plus Government grants, that it is not much wonder if the Western India Mission finds itself hard pressed with only Rs. 25000 and no grants."

Doubtless the reason for this great disparity is to be found in the difference in age of the two Missions. I notice the same thing in Syria in comparison with some other younger Mission. Institutions and machinery grow up which cost a great deal of money. So that an old Mission, even though it s work is not much more extensive than a young Mission, is much more expensive.

The figures for this present year would show an even greater disparity between the two Missions, as in some respects the work in the Western India Mission has now advanced beyond that of Furrukhabad. Of course the chief reason for the greater expense in the Furrukhabad Mission is the larger number of native assistants, of which you have more than three times as many as Western India.

In entering the estimates for freight and travel, I have been instructed to conform to a schedule for all the Missions prepared by Mr. Hand, which gives the cost of travel from the Furrukhabad Mission $275., and the cost of freight $25. Mr. Hand, after a careful study of the different accounts rendered of recent journeys home, was convinced that this is a fair estimate, and of course anything not absolutely needed that is included in this estimate, has been withdrawn from the appropriations available for other Classes, and it seemed better not to ~~add~~ tie up in ~~any~~ such estimates, anything that might not be needed. I do earnestly hope that the amount may prove altogether adequate, and have included it, as I have stated, under instructions which cover our actions in making out the appropriations for the various fields.

We have heard with great interest of the engagement of Mr. Matteson and Miss Lincoln, and I send our most hearty congratulations. The tidings came after the appropriations were made out, and the fact that the appropriations do not appear to contemplate their marriage need not be construed as an intimation that they

defer it until the next fiscal year. I suspect that there is little risk that such an idea is in their minds. We shall hope for them a blessed anduseful life , all the richer in good influences because a common life in love and service of Christ.

I have pleasure in reporting that at the meeting of the Board on Monday, Mr. G. A. Armstrong, who is a graduate of McCormick Seminary this Spring, was appointed and assigned to the Furrukhabad Mission. Mr. Armstrong is a graduate of Knox College, and is most highly spoken of by all who know him. He is at present expecting to go out as an unmarried man. While there has been no constraint on him in the matter, beyond the assurance that the Board was as willing to send out unmarried men as unmarried women. I am sorry to have to report that no young women have been assigned to the Mission. The number of women candidates is unusually small this year, quite inadequate to meet the most imperative calls from the field.

Among the applications for appointment, not yet passed upon by the Board, is one from the Rev. John S. Symington, who is engaged to be married to Miss Alice M. C. Wyckoff, a daughter of Mr. and Mrs. Wyckoff formerly of the Furrukhabad Mission. Mr. Symington is also taking a medical course, and is a man of singularly pure devotion and winning character, who wants to give himself to the most earnest form of Christian work, although he shall hope to make use of his knowledge of medicine as an agency. I learn from Miss Wyckoff and her Mother, that Mrs. Wyckoff hopes to go out to the field with her and her husband. And of course the daughter is anxious, as is the mother, that they should be assigned to one of the two northern Missions. Mrs. Wyckoff would be supported independently by her son, Professor Wyckoff of Princeton. Inasmuch, however, as her relations with the Mission would be very intimate, and as whatever house provision the Mission might make for Mr. Symington and his wife would have to include Mrs. Wyckoff, it seems to us to be just to consult the Missions in the matter, and to secure their approval before assigning Mr. and Mrs. Symington to either Lodiana or Furrukhabad Missions, since this assignemtn would mean the practical assignment of Mrs. Wyckoff as a self-supporting

missionary. It may be necessary for us to take action in the matter at once, but any such action will be conditioned upon the Mission's approval. Will you kindly let us know at once what your judgment would be as to the appointment and assignment of Mr. Symington and his wife to Furrukhabad, with the understanding that this will include the return of Mrs. Wyckoff?

There is a minor point on which I should like to ask information for the guidance of some other Missions, namely as to the payment of traveling expenses to Presbyteries and Synods meetings for native commissioners. How are these provided in India? Some years ago the question came up from the Peking Mission, and the Board took the following action:

"In reply to the request of the Peking Mission to 'appropriate a sum of money sufficient to send three foreign and three native delegates to the first meeting of the Synod of North China, at Chefoo, May 19th, 1893,' the Board adopted the following Minute, and in view of its wide application directed that copies be sent to all the Missions: - 'Inasmuch as there are already six Synods and about twenty-five Presbyteries on the foreign field, and as their number and membership are steadily increasing, a continuation of the policy of paying even in part the traveling expenses of commissioners, will involve a constantly enlarging, and, in the aggregate, a heavy expenditure of missionary funds. Moreover, the just claims of a healthfully expanding work, and the present and we fear the prospective ability of the treasury to adequately meet those claims, render it desirable to restrict expenditure for collateral objects in order that all possible funds may be available for direct forms of missionary work. Appropriations for the purpose now requested would virtually mean the dismissal of some native preachers in order that others might attend the meetings of their respective Presbyteries and Synods at the expense of the Board. The Board, furthermore, feels that as a point of principle and irrespective of the funds which may or may not be available, it is a serious question how far it is wise or possible for the Board to assume financial responsibility for the ecclesiastical meetings of the native Churches.

The Board is in sympathy with the organizations of Presbyteries and Synods, on the foreign field, whenever the circumstances render them expedient. Indeed, it regards the establishment of a vigorous and wisely organized native Church as one of the chief objects of missionary effort. But the Board also believes that the native Church should and must become self-supporting, and while it freely recognizes the necessity of giving some financial aid in the earlier stages, yet it feels that such aid doesnnot properly extend either for the native of for the foreign missionary to the use of missionary funds from America, for a class of expenditures which at home are generally borne by the ministers and elders themselves, many of whom areno better able to bear the expense than their brethren abroad."

Have you found any difficulty in acting on the principle of laying these charges upon the native Church in India? and do you not contemplate the new Church which is to be established shall from the beginning expect all its commissioners

expenses to be met by the Church, or personally, as in this country, where, as you know, even in a large Synod like Washington or Oregon, neither the Home Board nor the Synod pays anything toward traveling expenses.

I have received the following opinion from Dr. Alexander regarding the Faizabad property:

" Rev. Gopi Nath Nandi, a devoted Bengali minister, was pastor at Fatehpur before and after the Mutiny of 1857. He died in 1861. His son, Frederick Nandi, who was in government employ, willed to the Fatehpur Station or church as he put it, as a memorial to his father, a Bungalow at ~~Fatehpur~~ Faizabad, the proceeds to be used for work at Fatehpur. F. Nandi died in 1891, leaving the will with me. I took out probate and carried the business through the court before I left India. There was not time, however, to make out the regular transfer deed. My suggestion was that it should be made out in the name of the Treasurer of the Furrukhabad Mission or his successors in office, to be held in trust for the Fatehpur Station. I do not think it will be feasible to make the deeds out in the name of the Associated Presbytery. To make out the deed as I suggested would be carrying out the conditions of the will, and at the same time secure the property to the Board in case the Fatehpur station should a t any time be abandoned."

We have begun now on the last month of the fiscal year, and in a short time we shall know pretty certainly what the outcome will be. Mr. Nand has been a little despondent at times, but the outlook at present is very bright and special efforts have been made to avoid any deficiency. The General Assembly meets here this year, as you know, and it would be a sad thing to have to go up to it with a discouraging report, all the more as the Home Board has closed its year in splendid shape, and expects to observe at this Assembly the Centennial Anniversary of its establishment. Everything seems to be prosperous in this country now, and there ought to be generous gifts to all good causes. However, it is not financial prosperity that is the source of such gifts, but spiritual devotion, and I think there is throughout the entire Church, and, indeed, entire country a growing spirit of prayerfulness and of earnestness, which will be sure to result in greater desire to extend Christ's Kingdom around the world.

With warm regards to all, and praying that all of us, both here and on the field may increasingly lay hold of the great truth that, however insufficient these material resources may be, we have available exhaustless resources of a yet higher and more absolutely indispensable nature, I am,

Your sincere friend,

APPROPRIATIONS FOR LANDOUR.

1902-1903.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. J. S. Woodside,	$ 1080.00	
		$ 1080.00

CLASS VII. PROPERTY IN USE.

RENTS:

	Rupees.	
House for Mr. Woodside,	400.	
		Rs. 400.

S U M M A R Y.

	GOLD.	RUPEES.
CLASS I.	$ 1080.00	
CLASS VII.		400.
TOTAL.	$ 1080.00	400. Rupees.

SUMMARY FOR FURRUKHABAD MISSION.

	GOLD.	RUPEES.
ALLAHABAD.	$ 6010.00	17877.
FATEHGARH:	7582.50	19568.12
ETAWAH:	1260.00	4797.
FATEHPUR:	1620.00	5652.
JHANSI:	1590.00	6671.
MAINPURIE:	2560.00	8236.
ETAH:	3000.00	9062.
CAWNPORE.	720.00	1460.
KANDHUR:	1080.00	400.
GWALIOR:		971.
GENERAL TREASURER:		4668.
TOTAL.	$ 25112.50	77539.12
Subject to cut on Mission of Rupees, -		11659.12
TOTAL GRANT:	$ 25112.50	65880. Rupees.

F.

April 18th, 1908.

The Rev. Henry Forman,
c/o The Rev. I. M. Condit, D. D.,
#911 Stockton Street,
San Francisco, Cal.

My dear Mr. Forman:

I hope that you have now safely reached San Francisco, and that you and Mrs. Forman have had a pleasant voyage. I had some misgivings when I learned from your letter last February that you had taken passage on the Apcar Line. One of the missionaries from China, Mr. Maltox took that Line last year and he wrote that while he got along quite well he wouldn't want to have ladies come that way. Perhaps, he got on an exceptionally bad steamer and we shall hope to hear that you and Mrs. Forman had a satisfactory experience.

I do earnestly trust that Mrs. Forman has greatly improved on the voyage and that the pleasant weather may do wonders for her. We have thought of you a great deal and our hearts are full of sympathy for you both.

Thank you very much for what you wrote regarding the need of medical workers and the kind of medical missionaries you wanted. I am copying that out. It is a good opinion to have at hand to quote.

The Clarks and the Carletons got in this week on Wednesday and are now all gone on their ways, with the exception of Dr. Marcus Carleton, who leaves to-morrow. The Clarks have gone to Scranton, Pa and Mrs Carletons will be for a while with Lawrence in

Philadelphia.

We will be looking forward with the greatest pleasure to seeing you at the time of the Assembly. Please let us know if we can be of any service to you.

With warm regards to you both,

Your sincere friend,

F.

April 10th, 1906

The Rev. C. A. R. Janvier,
1408 South Broad Street,
Philadelphia, Penna.

My dear Janvier:

Your letter about the Auburn appointment came yesterday and Dr. Halsey telegraphed you advising your going. I did not feel nearly so positive about it as he did, although I did feel quite as positive that the Princeton Commencement would be a poor excuse.

I had written to Mr. Wanamaker before your letter came, but added a postscript, stating that I would call on him here in New York, if he desired. What I wrote to him was as follows:

"Mr. Janvier and I called to see you last Monday morning to talk over the plans of the educational work in Allahabad in which you have taken such a deep interest, but an unexpected call from New York had called you away. I am writing to write accordingly to make sure that we understand your desires and plans, so that we may cooperate in the fullest measure with you and with the missionaries in Allahabad.

Dr. Ewing and Dr. Lucas write that you should wish them to go forward at once to employ some teachers and we have received from Dr. Ewing a statement of the kind of men desired. He writes as follows:

1. 'A strong College man like Patterson of Canada of whom I once wrote who has made a record as a student and as a worker among students. I believe he is not available, but may give us the type of man needed. The man chosen should, if possible, be one who has taken up Science in his course.

Alternative to 1. A Seminary man on a life engagement to the Mission and who while delegated to the College would be at the disposal of the Mission as all the rest of us are for any other work should exigencies ever arise to make it wise to change him. He should be a man fitted to win and inspire students.

2. A graduate of a School of Technology, who, whatever be his other attainments, shall be an Electrical Engineer. In undertaking taking to teach Applied Science, we shall find Electrical Engineering to be the line of least resistance as regards University affiliation and of most hopefulness in view of probable developments. Government is sending four or five men from North India and a simi-

lar number from South India to New York this year to learn Electrical Engineering. A thoroughly trained man with sufficient 'plant' will be in a position to mark out the way for the coming developments.

Alternate to 2. A Technologist who is trained thoroughly in Engineering and Architectural Drawing.

3. A graduate of Williamson School or Pratt Institute to train skilled workmen in wood and iron. This man is also important. Here there will be more inertia of false theory to overcome than anywhere else, but it can be done and a man of this type should be secured at once. I need hardly say that in every case the man should be one whose life would be a power for Christ'.

We have had a number of applications already for young men and answering their inquiries as fully as possible, but do not feel in a position to make any engagement with them in behalf of the College, without making sure that we have not mistaken Dr. Ewing's impression as to your purposes. He wrote that it was your intention to send out and support the first teachers. Are we authorised by you to engage two or three men for the College, at the regular miss[illegible] salary of $1000 for a married man and $540 for an unmarried man? Does your offer include traveling expenses to India and return? Also, is the support pledged for the period of five years? [illegible] I suppose Dr. Ewing would be glad to have the men come.

We should be very glad to send the testimonials of any young man, who may seem to be well-fitted for the work, to you, if you [illegible] the young men themselves, when finally chosen, can call upon you before sailing.

What the missionaries write is not perfectly clear to us, as to the plans which you have agreed upon with them regarding the removal of the Lower Girls' School. I gather from one of the letters that your proposition was to remove the Girls' School to a property near the Katra Compound, which you authorized the missionaries to buy for [illegible] rupees, and that a new Girls' School Building should be erected on this property, so far as the buildings already existing upon it should not be sufficient.

The letters from the Mission, describing the inspiration and help which your visit brought to the missionaries, were laid before the Board as soon as they were received, and I think the missionaries could scarcely have gained more encouragement from it than it gave to the Board.

A copy of 'The Statement of Plan and Needs' of the Allahabad College, which was sent to you by Dr. Lucas, Dr. Ewing and other members of the Mission, was been forwarded to the Board, and we should be very grateful if you would send to the Board here a copy of your reply to the missionaries. I learned something more from Mr. Mott to-day of the value of your visit to India. We have all both hoped and prayed that your influence now might result in a great missionary impulse.

With sincere appreciation of the great value of your visit and of the great good which your plans for the work in Allahabad seem certain to accomplish, I am,

Very respectfully yours,

Robert E. Speer.

P. S. Since writing this letter your kind note of April 15th to Mr. Janvier has been forwarded by him. I shall be very glad to call on you some time here in New York, if you desire."

I had put into my letter a statement that you thought that 28,000 rupees would suffice for the Girls' School Buildings . I cut that out;however.

Thank you very much for the letter from Mr. Winner. I shall write to him at once. I judge he is a Methodist. It takes a good while to sift these candidates down and get at the men who are really valuable.

Dr. Halsey has asked me whether I could tell you anything about the full India census returns. I wrote some weeks ago to England for them and a friend has promised to send me the blue book as soon as it appears. Of course,when it comes I shall be delighted to share it with you.

I return herewith the letter from Mr. Ellis.

I have a note from Evans,which I have not had time to read. I shall write him about the matter after having read his letter and thought over his questions.

It is hard to stop writing, because there are so many things that I should like to speak about,but I must go off to catch a train now, to keep a Sunday appointment.

Very affectionately yours,

Enc.

April 22nd, 1902.

Miss Emily M. Forman,

49 West Third Street, N. Y. City.

My Dear Miss Forman,-

I [illegible] herewith the letters which you so kindly let me have. I patched up some extracts from various letters for the Hatchgerd report. After it was all printed, and had left my hands, I received on last Friday, I [illegible] it was, the belated report of the Station in full. I had already written out to Field that the report had not been received.

I hope that the murderer, in whose hands I believe you [illegible] are, may fail what of course is his real purpose, namely, to take your life, but succeed in his ostensible purpose, which is to restore you to full health.

Very cordially yours,

April 24th, 1908.

The Rev. C. A. L. Janvier,
1400 South Broad Street
Philadelphia, Penna.

My Dear Janvier -

Perhaps by letter to Mr. [illegible] is full enough, and personally I would rather be wouldn't send for me just now, but would give us a reply in writing, and then give us an opportunity to talk with him afterwards.

I do not know what happened to Dr. Halsey's telegram. He told us he sent it to you that afternoon before I wrote.

I have written to Mr. Minear, Mr. Allison, and to Mr. Apterson of Montreal, and to a Mr. Moore of Cornell, asking them for their testimonials. We can then make a selection from them. I have also proposed to Mr. Allison that [illegible] he does not go to Allahabad, he could go out on the regular basis for work. Minear's testimonials seem very promising. With reference to Evans, I wrote to him the other day, and advised him to confer with you again, and let you send my letter to him.

So much for the College. And now, one personal word. Truly you have got to let up. You have no right whatever to be pounding your life out as you are doing now. If you do not cut off some of this outside speaking appointments at a distance, I will write a letter of complaint to your church, or I will ask for an injunction from the Board. You must not overdo things.

Very affectionately yours,

201
4223

April 30th, 1902.

Dr. Bertha Caldwell,
C/o Rev. Frank Damon,
Honolulu, H. I.

My Dear Dr. Caldwell:-

Your letter of March 15th, from Soochow, China, came a few days ago. I am afraid that you and Miss Parsons haven't been together very much, and that was a considerable element, was it not, in your coming away from Allahabad in advance of the time? I hope you didn't have any falling out. I judged from your previous letters, that you had already compared your plans, and it was their agreement that constituted such a good reason for your leaving earlier.

You must have had a very pleasant trip through China, and I am glad you could go to Soochow.

I am glad to know that you are planning to be at the New Missionaries' Conference, which will be held in June, 11th to 18th. Whether you can get to it depends of course on how long a time you will want to spend with your sister in Washington. If you land in San Francisco on May 27th, and are going to spend only a week with her, you will be able to get to New York, unless you wish to stop off at other points on the way.

Mr. Janvier and I have tried to see Mr. Wanamaker and have a talk with him about his generous proposals for Allahabad, but have thus far failed, although we had an appointment with him one day in his store at Philadelphia, which he was unable to keep. I have written to him, and we are hoping that he will do the generous things he promised while in India, and even more for the college.

A little party of Lodiana missionaries came in the other day, - Mr. and Mrs. Clark, and Dr. and Mrs. Carleton and their children, and the two Kelso children. It was a pleasure to see them all. Mr. and Mrs. Clark I know years ago. The Carletons I had never met before. I had several good talks with Dr. Carleton

who seems like a sincere-hearted, frank sort of man.

I am sending a copy of this to Mr. Demon's care, as you advised, and also a copy to Dr. Dundit's care in San Francisco, in case the former should not reach you in time.

I hope that you will have a pleasant voyage, and that it may not be very long now before we see you.

Very cordially yours,

4 2 3

April 30th, 1902.

Dr. Mand Allen,
170 Ninth Street,
Oakland, Calif.

My Dear Dr. Allen:-

Your good letter came some time ago. I am very thankful for the explanation it gives of the extra expense items at Lodiana. I have just been writing to the Mission on the subject, and will quote what is said in the Mission letter, which will indicate to you that the necessary appropriation has been made by the Board:

"I am glad to report also, that at the last meeting of the Board, Mr. Johnson's letter of March 19th, explaining the 558 Rupees, extra appropriation asked for the Lodiana Station, for medical expenses, was presented, and that grant was made. It was strongly felt, however, that the doctor's bill was irregular. If Dr. Allen had not been a missionary, surely a fellow-physician treating her would not have charged her 300 Rupees. The fact that she was a missionary seems to us, instead of creating a reason for such a charge, would have contributed to remove any reason that might have existed. If Dr. McClaren insists on the payment of his bill, of course the Mission is authorized to pay it; but it seems to us not altogether felicitous. And we should hope that in the case of any of our medical missionaries called to treat a fellow-physician outside the Mission ranks, they would be able in the matter of charges to pursue the practice prevailing here. In this connection, I am instructed to inquire whether the employment of trained nurses in cases of sickness ought not to be regarded as a personal charge, rather than a charge against the medical appropriation? It is believed to be so regarded in other Missions."

I am glad that you got well whatever the expenses were, and hope that you may get all the malaria out of you while you are here, and be able when the time comes to go back to India in better health than ever.

I suppose you will have seen Mr. and Mrs. Forman. They must be in San Francisco now, although we have not heard yet of their arrival. I suppose you see Dr. and Mrs. Alexander also, so that you keep in touch with the work in India.

Please let us know if we can be of any help to you at any time. I hope that your journeying will bring you East, so that some time or other we may have the pleasure of seeing you here.

Dr. and Mrs. Carleton and Mr. and Mrs. Clark, with their children and the

Dr. Allen, 2.

Kelso children all arrived safely about a week ago , and have gone on now - the Carletons to Philadelphia to spend a little time w ith the Janviers, and the Clarks to Scranton, where they wi ll probably make their home while in this country. Dr. Carleton seems to be very well; but all the otl ers look as though they ought to have a good rest in this country.

Very cordially yours,

April 30th, 1902.

The Rev. C. H. Mattison,
Fatehgarh, N. W. P.,
India.

My Dear Mr. Mattison:-

I was reading the other day a letter from Mr. Rogers in Manila, in which he told about some evangelistic meetings that had just been held in Manila, under the direction of Mr. Geil, a Baptist minister, who is traveling around the world. He said that he had seen from Mr. Geil's work that it was possible to hustle even in the tropics. You and Mrs. Mattison are an illustration of the same truth. You have taken almost all my breath away; but with what is left of it, and what is now slowly coming back, I hasten to offer our most sincere congratulations. Miss Day, of Middletown, who has shared a good many of Mrs. Mattison's letters with me, sent me a nice letter containing a description of the wedding. I am glad everything went off so happily.

How amazingly expeditious you have been! Your note announcing your engagement was received only a few weeks ago, and before I could write personally in reply, congratulating you, the thing is done. Well, God bless you both, and give you a long and happy and very fruitful life together. I hope you may be able each to do twice as much work as you could have done apart.

I see I have never answered your good letter of last December, received on the last day of January, and enclosing a note for Mr. Hand, which I gave to him. I rejoiced to get the letter, and to see how happily you had taken hold; and rejoiced also to get letters from others indicating how delighted everyone was with you and the other reinforcements. I know you know that the secret of things is solid work, in which you seek no credit for yourself, but rejoice to have all the credit for what you do, taken by others, while you have the inner joy that comes from the satisfaction of doing it. I believe that one great secret of happiness, and also

all useful and fruitful service is to be found in our willingness to accept every opportunity that comes to us each day as from God, and intended by Him to be used by us for spiritual ends. One great loss of our religious life is found in our unwillingness to make use of the ordinary and the small. We expect God in the spectacular, the extraordinary; but we are not on the watch for Him in the commonplace. I was just reading the other evening, the story of Jacob's dream at Bethel, and I thought what an illustration it was of our ordinary life. In his explanation of the experience, Jabob does not intimate that there was any change in the place or in God's relations to it. God had been there all the time, as he discovered, only he had not been aware of it. Of course Jacob's mind was full of those primitive notions, which would probably have led him to feel that if he had slept a mile on either side of the spot where he did lie down, he would not have seen God. But we know in the light that Christ has thrown on life, that if Jacob had gone to sleep one hundred miles from Luz, he would have been as near God as he was with his head on the stone pillow. It is hard for us to realize that God is in the commonplace, and also in the common times and the common experiences. We want the great opportunity, the chance to sway a multitude or to do the unique thing, and waiting for these, which to most of us never come, we miss the opportunities which fill every day, and the improvement of which constitutes a true and unwavering Christian life and service. Do you remember the quatrain from Omar Khayyam: -

> "Ah, love, could'st thou and I with fate conspire
> To grasp this sorry scheme of things entire,
> Would not we shatter it to bits - and then
> Re-mould it nearer to our heart's desire?"

And because Omar Khayyam was unable to do this quite spectacular thing and reform the entire universe at a stroke, it seemed to him scarcely worth while to undertake his own self-reformation. In longing to reform the world he threw away his own life. I am sure that we need to learn this lesson in our Christian life. We are content to let scores of good opportunities for direct spiritual work every day slip by, because they seem petty. We are waiting perhaps to preach to the

congregation on Sunday, and so say nothing, deeming it scarcely worth while, to the man we meet on Friday, with whom one word of ours might have more lasting influence than all that we pour out upon the congregation on Sunday. Jeremiah Evarts, who was the first Treasurer, and one of the first Secretaries of the American Board, and who was the father of Senator William M. Evarts, and a man of great strength of character, used to advise the missionaries going out in those early days, to let no day pass without putting into it some definite spiritual service however small or apparently unimportant. I believe it was the best advice, and that those people accomplish most who do most faithful little things, and as a matter of fact, only those who thus prepare for the great crises, are going to be able to meet them when they come. To dream of the big services, but meanwhile to neglect little services, is simply to unfit oneself for recognising or performing the great services when they come. Phillips Brooks used to use an illustration of a ship struggling in a storm, regarding which the spectators say the issue will be determined by the captain's skill and the courage of the crew. "Not at all," said Phillips Brooks; "how that ship will come through the storm was determined years before, when the timbers were growing on the hillsides, or when the rivets were driven in the ship-yard." If we try to learn this lesson and succeed, we should be filled with happiness for one thing, because we would be always doing our Master's work; and we would be filled with encouragement for another thing, because we would unfailingly see our Master doing our work. I think both the peace and the power of life are to be found in the Christianization, so to speak, of common experiences and opportunities, and the will to make everything and every time tributary to the direct spiritual work which has been given us to do.

With warm regards to Mrs. Mattison and yourself.

Very cordially yours,

April 30th, 1902.

The Rev. J. J. Lucas, D. D.,

Allahabad, N. W. P., India.

My Dear Dr. Lucas,

Since I wrote to you last, I have received your good letters of February 7th and 27th and March 6th. The first of these was accompanied by the MSS. of the chapter for our book of "Instructions for New Missionaries." We have most of the chapters in now, but there are several lacking. I have laid them all aside to be read when all are in. I can then dovetail them together.

In your letter of February 27th, you spoke most hopefully regarding the situation at Fatehpur, and the need of buildings for the orphanage. The matter was laid before the Board, as I have already written to the Mission, and the following action was taken:-

"It was voted to authorize the Furrukhabad Mission to expend from Famine Funds in the hands of the Mission Treasurer, the sum of eighteen hundred rupees, more or less, toward the purchase of such property for the Orphanage at Fatehpur, as the Mission might agree upon."

I was specially impressed with what you wrote in that letter, of the heavy atmosphere in which you live, and the need of grace and help of God to stay you in the midst of it. I spoke of that in prayer-meeting the day your letter was received, and have thought of it many times since.

In your letter of March 6th you spoke regarding the return of the Alexanders, expressing your own reluctant judgment that it would be inexpedient. We have not yet heard from the President of the Mission, but shall hear soon I believe. I have not opened the question at all with Dr. Alexander, preferring to wait until your judgment had come. He is expecting to come on from San Francisco to the meeting of the General Assembly.

Thank you very much for your full letter regarding the removal of the girls' school in Allahabad. Almost immediately after Mr. Wanamaker's return to the

United States, I spent a day in Philadelphia, in order to see him, Mr. Janvier having arranged an appointment with him. When we got to his office, however, we found that he had been suddenly called to New York. Accordingly, I wrote out our understanding of what he had undertaken to do, and sent it to him asking him whether this was correct, and also putting ourselves at his disposal for any service or to receive any instructions. I sent a copy of my letter to Mr. Janvier, who seemed to be satisfied with it. It occurred to both of us that perhaps it might be better to have Mr. Wanamaker's reply in writing rather than merely oral. Of course I offered to come and see him at any time he might desire. I have not yet had any reply to my letter. I hope you will not do anything in the way of increasing liabilities without either the money in hand, or such guarantees as would be equivalent to its payment. Mr. Wanamaker might die at any time, or other claims upon him might take precedence of yours. I am writing to Dr. Ewing by this same mail, on this subject, telling him of our attempts to find some teachers for the college.

Mr. Janvier writes of the large sum of money which you are suggesting to Mr. Wanamaker for the buildings of the girls' school. He is of the opinion that the sum is unjustifiably large. And it seems to me that it is rather poor policy to be getting such large sums for the girls' school, when your real objective is the college. Of course if Mr. Wanamaker's interest is primarily in the girls' school, that is another thing; but we have gathered from all the letters that the removal of the girls' school was merely an incident toward the enlargement of the college. Would it not be far more sensible to put a modest sum into the girls' school, and the large sum into the college? I am afraid your hopes will be in vain in laying out such an immense sum for the girls' school, and then getting further amounts for the college, an amount that would have to be far greater, if the college is to be laid out on a scale of grandeur such as the figure Mr. Janvier tells me you have in mind for the girls' school would suggest.

I am so glad that Mr. Wanamaker came to Allahabad, and that his heart was

Dr. Lucas, 2.

drawn out as it was toward you. I believe he is a good man, but a man with many temptations and immense burdens to carry.

With warm regards,

Very affectionately yours,

April 30th, 1902.

The Rev. Arthur N. Ewing, Ph. D.,

Allahabad, India.

My Dear Ewing:-

Since writing last, I have received your letters of November 28th, January 24th, February 6th and 21st. Of course I do not need to say how profoundly interested we have all been in Mr. Wanamaker's visit and its consequences, and how greatly we shall rejoice in the issue if it is to be the establishment of the college on stable and extensive foundations. Since Mr. Wanamaker reached the country, Janvier and arranged for an interview with him; but when we went to his office in Philadelphia, according to his appointment, we were informed that he had been suddenly called to New York. On returning to New York, accordingly, I wrote a letter to him, expressing our delight at his interest in the college and at his generous plans for it, and his proposals regarding the removal of the girls's school; and I told him also what we are doing to get the teachers, and put it in such a way as to draw out from him in reply a confirmation of his offers to you on the field. I promised also of course, that the Board would do everything possible to conform to his wishes, and I asked him whether he would like to have the testimonials of the man whom we were looking up for you for the college.

I may say in perfect confidence between you and me, that it is desirable to get Mr. Wanamaker's assurances into as binding a form as possible. He is a man of warm enthusiasms, and gets greatly interested in such projects, and is tempted to make promises which sometimes are slow of redemption. Some years ago he went to Beirut, and became profoundly interested in the work there, and promised to support a man in the college. The college got the man and sent him out, and I believe Mr. Wanamaker paid about $500. It was some years before the college was

able to get the rest of the money from him. In the same way, at the General Assembly at St. Louis, he got most deeply interested in Foreign Missions, and stated his purpose to help in the great Forward Movement. Dr. Brown at once followed this up, going to see him in Philadelphia; but the interest passed away and nothing definite was done. In this present situation, accordingly, it is very important to get from him statements that will be absolutely binding, or as nearly so as possible. Thus far, as I understand it, he has told you in writing that he will give you ten thousand Rupees, more or less, for the new site for the girls' school, and that he will maintain two teachers in the college. Of course we must have some confirmation on this latter point before we can make contracts with the teachers here, and they doubtless ~~they~~ will come in Mr. Wanamaker's reply to my letter.

I think you will act wisely if you do not incur in connection with the removal of the girls' school, any liabilities which you do not have money in hand from Mr. Wanamaker to meet.

I do not need to tell you how unpleasant it is to write in this skeptical way. I do not know Mr. Wanamaker personally, but what I am saying is common fame, and very direct testimony also. We must unquestionably try to hold his interest, and increase it, but we must not be carried away by promises that are not specific and binding, and on the basis of them plunge into great expenditures for the girls' school and the college.

With reference to the girls' school building, Janvier tells me that you are suggesting an immense sum of money to put into it; and I have written to Dr. Lucas that this seems to be very bad policy to me. Apart from the question of the wisdom of making such an expensive plant, you are simply exhausting the fountain from which you hope to draw the funds for the college. The sole reason for removing the girls' school is to fasten the college; but if you sink this sum of money into the girls' school, you are not going to get a proportionate amount for the college. Would it not be better to lay out a very modest but sensible scheme for the girls' school, and try to get the large sum for the college equipment and endowment?

Dr. Ewing, 3.

With reference to the adjustment of any questions with the Board of the Northwest, I am sure there will be no difficulty at that point. The Women's Boards are zealous only for the real interest of the work, and are very ready to surrender any personal interest for the sake of the good of the work as a whole.

Your statement of the qualifications needed for the teachers of the college is very clear, and I have used it in corresponding with the candidates. I have written to Patterson, but have had no reply. I am getting in information now from four or five other men, one or two of whom seem specially promising, although the one with whom Janvier and I have been best pleased thus far is a Methodist. In your letter regarding the new teachers, you say nothing about the terms of employment, but Janvier and I have assumed that you would like to have them on a five year term of service, with traveling expenses both ways met by you; the salary to be that of a regular missionary; and also that you would prefer unmarried men.

With reference to Dr. Caldwell, she writes in a recent letter from China, of her hope to return to India after her furlough. Of course the situation may change, but is it not better not to trust too much to the future? If the judgment of the Mission is adverse to her return, it should be intimated to her in some way quietly, so that she would withdraw. Would not that be the best thing? At any rate, if she ought not to go back, she ought not be allowed to stay a whole year in this country under the impression that she is going back, and then raise the issue. Ten times as much explanation would be needed then as would be needed now; and it is really unkindness to a missionary to let the thing drift along until all the missionary's friends are under the impression that he or she is going back, and then suddenly spring an adverse judgment.

Thank you very much for your little pamphlet on the Bible Doctrine of the Spirit of God. Mr. Maitland was very much interested in it also, and he wanted me to send a copy to Dr. Cuthbert Hall just before he sailed to India, but I couldn't find an extra copy to send to Dr. Hall, and did not want to give up my own.

Dr. Ewing, &c.

We have received five hundred copies of your dissertation on the Hindu Conception of the Functions of Truth. I suppose they were sent here for you, but we have no instructions from you regarding them. Shall we send them out to you, or did you intend these for the Library of the Board?

I hope that you and Mrs. Ewing are both quite well. With warm regards and best wishes for the work of the college, I am,

Very affectionately yours,

P. S. May 8th.

Since writing the above, your good letter of April 12th has been received. Thank you very much for the light you throw on the matter of the payment of traveling expenses to Presbytery meetings. I think there is a good deal of force in the point that native evangelists employed not by the native Church, but by the Mission, should be gathered in conventions from time to time, but whether the best ends of such conventions can be secured by merging them into Presbyteries, or whether thepayment of such expenses should include not only expenses of evangelists employed by the Mission, but also native pastors, or settled agents who are substantially native pastors whatever you may call them, is another question. As to your view that we need more conference rather than less, I heartily agree. But, as you know, it is as easy to waste money in that way as it is to increase efficiency; and I think on the whole, a little easier. An immense amount of money is wasted at home in this fashion. I am sure that as the Board sees the Missions eager to organize their work better, and control it with more consistent and uniform policy, it will go more than half way to meet them.

I am sorry to say that although I am adding this postscript more than a week after the letter was written, and although it has been three weeks since I wrote to Mr. Wanamaker, I have not received a word from him in reply, not even an acknowledgement of my letter; and while I am going ahead getting in testimonials from the

candidatesfor the various positions in Allahabad, we shall be blocked from sending out any if Mr. Wanamaker will not give the Board directly some assurance that he will meet their expenses. Of course if I do not hear from him before long, I shall write to him again, explaining the situation. And if need be, shall go to see him, although both Janvier and I have felt that it would be better to have his reply in writing, rather than be dependent upon oral statements.

R. E. S.

May 11th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

They pulled your leg; I am surprised at you! Didn't you see them winking while they were doing it? Woodie went up this noon to see about it, and found it was a soap-bubble. Now if you had been over here as a commissioner, there might have been something to it. It may be we can elect you before you go back to India. Only, you can't count on any wire-pulling from Woodie and me; we do not believe in that sort of thing. We will sit up in the rear gallery, and pound pans for you; but that is as far as we'll go.

I hope you can arrange to see the Honorable John soon. I think I had better stay out of his way. Confidentially, I have just learned from one of those who knows him intimately, that another of his failings is a failure to answer letters whose object is to secure definite confirmation of oral assurances. If you could sit down with him while he wrote to me, and just have him read his letter to you before he signs it and sends it off; or let him write it and sign it and give it to you to send, I think it would be a good thing. May you be wise with a great wisdom when you go to see him!

Very affectionately yours,

May 20th, 1902.

The Rev. J. M. Alexander, D. D.,

156 Fifth Avenue, N. Y. City.

My Dear Dr. Alexander:-

It is my very sad duty to communicate to you the following action of the Furrukhabad Mission. I quote in full the letter from Mr. Bandy as President of the Mission:

" Fatehgarh 19th April, 1902.

"My dear Mr. Speer:

The Furrukhabad Mission has just finished voting by ballot on the question of the Rev. J. M. Alexander D. D., return to India.

The exact wording of the question was - 'Is it best considering all the interests affected that Dr. Alexander return to India?

The vote stands -

No -	9
Not at present,	1
Let him decide it	1
	11.

Very sincerely,

C. E. Bandy,

President of Mission."

If you will stop in when convenient, we can talk the matter over. It seemed to me I ought at once to let you know the Mission's action.

Very sincerely yours,

May 28rd, 1902.

The Rev. C. A. R. Janvier,
1409 North Board Street,
Philadelphia, Penna.

My Dear Janvier:-

Your note of yesterday is just received. The remarks in my last letter were designed to draw you out. Now that Woodis and I understand that you are available for the Moderatorship, we will see what we can do for you. It has not been determined yet, I think, where the Assembly will go next year.

I had a little talk with Mr. Wanamaker the other evening. He told me he had already sent the money out to India for the girls' school. I did not get a chance to ask him how much he had sent. I asked him what we should do about the teachers for the College. He was disposed to think that there was no need of them at present. Nothing could be done until the girls' school was removed and the college buildings put up. I urged the reasons for sending them out at once, and I asked him whether it was two or three teachers that he was ready to send, and he said, two; and asked me to send him a statement regarding the various men, from which he could form an estimate, as he wanted to keep in touch with the men. I am sending these to him, asking him for a reply in time for the meeting of the Board on June second. I enclose herewith a copy of my letter to him, and if you think it best, it might be well for you to call and see him, and help him to a definite judgment, if he has not already reached one; and also get him to write an answer in time for the next Board meeting.

I am handing over the note which you enclosed for Mr. Hand.

Mr. Jeremiah Baker, of Madison, was in this morning, and he began by asking the very general question as to whether money could be given now to education work or evangelistic work. I do not know exactly what he was driving at, but I asked him in reply, whether in case [illegible]

Mr. Janvier, 2.

were both hungry, and it was meal time, he would give something to the boy or to the girl? When he came down to the Allahabad College, I told him that was all right, we wanted money for it, and he said he didn't have any that he could give, but he might be able to use influence and get money for it, if only he had a statement of facts; and he asked us to ask you to furnish him with an exact and succinct statement of it. Doubtless you have some copies of the letter which they got up in India, but fearing that you have not, I enclose one herewith, that you may send it to Mr. Baker, with any supplementary statement of your own.

Very sincerely yours,

June 4th, 1902.

The Rev. C. A. R. Janvier,
1609 North Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

I have as yet received no reply to my letter to Mr. Wanamaker, a copy of which I sent to you, although on the ground of what he said to Mr. Hand and me while he was on here at the Assembly, the Board at its meeting on Monday of this week, took the following action:

"In view of the verbal promises of Mr. John Wanamaker to Mr. Hand and Mr. Speer, and his written statement to the Rev. A. H. Ewing, Ph. D., promising to undertake the support of two teachers in the Allahabad College, and to meet their traveling expenses to and from India, the Council was authorized to find two teachers to be sent out to the College in the Fall."

Have you seen or heard from Mr. Wanamaker?

Will you let me know which two of the young men whose testimonials we are considering, commend themselves to you as the most promising to be sent out? And is it necessary that they go out unmarried?

The young men are anxious for a decision because they have to arrange for their work for next year, and we ought to determine the matter at once.

Very cordially yours,

June 5, 1902

My dear Dr. Alexander,

I have delayed writing in reply to your letter of May 29th until I could do so with my own hand. It came on Saturday and I at once laid it before the Council. If it had been a resignation, as you at first proposed, I should have said nothing about the action of the Mission but as it contemplated a course at variance with the Mission's action I had, of course to present the letter from the Mission also. The Council is, as you know, the staff of officers, not the Board itself, and we are responsible for presenting to the Board a recommendation upon each subject which comes before it. I could not take the responsibility of suppressing the Mission action and so laid it and the facts as far as was necessary before the Council. I was surprised to see the strong and unanimous judgment, however reluctantly reached, that the course of the Mission was wise at the ground of their judgment was the same, I suspect, as the ground of the Mission's judgment — namely that any other course would scarcely fail to be injurious to the native Church and to the enforcement of those ideals and principles which it is one of the first cares of the Mission to inculcate and to maintain. I do not need to tell you how grievous it is to me to have to write this. You know how

kindness and sympathetic my feeling for you and Mrs. Alexander is, and this is the feeling of all here, but you careful and prayerful consideration the judgment of the council confirms the judgment of the Mission.

I shall say nothing to the Board until we hear from you again. If you feel, on thinking it over, that you prefer to have the Board consider your resignation and that I should withhold the letter from the President of the Mission, we shall be glad to pursue that course.

It was so good to see you here at the Assembly. I am sorry for your sorrow and [illegible] for you [illegible] talk it over but I am [illegible] and not depend upon correspondence. I have written to the Synodical Superintendents in California and Oregon regarding openings for work and have asked them to write directly to you of course in the event of your resignation, the Board will make a retiring allowance and you can count on me for any help I may at any time be able to give.

With kindest regards

Very sincerely yours,

Robert E. Speer

Rev. Rev. J. M. Alexander D.D.,
c/o Herbert J. Alexander
Slate Hill,
Yorks Co., Pa.

May 28th, 1902.

The Rev. W. J. P. Morrison,
Woodstock School,
Landour, N. W. P., India.

My Dear Mr. Morrison:-

I was very glad to receive a few days ago your letter of April 17th, and yesterday your postal card of May 1st, stating that there appeared to be some improvement in your case. On receiving your letter of April 17th, I took it at once into our little noon-day prayer-meeting, which we hold each day, and we remembered you then in prayer, as we have done more than once since; and again to-day on receipt of your postal card. We shall all lovingly hope that you may be quite restored, and be able to gain strength at least to come back to the United States for a visit with your children, and with the friends who will be glad to see you. Mrs. Thaw has written, expressing great solicitude for you, and asking the Board to approve of your return. We have written to her that the Board has done so, not alone for this year, but for previous years; and that we shall be only too happy to see you when you come back again to the homeland.

I do not think that in your letter you mentioned specifically the nature of your sickness, but our deepest and most affectionate sympathy has gone out to you through it all, and will be with you.

I hope that before this letter reaches you, you will have so much improved as either to have started, or to have decided that you can start with the kind friends who have pressed that you should go with them to Kasmir. I wish I could be with you for the sake of doing any little friendly thing that could be done, and to enjoy with you the beauty of the valleys and the mountains to which we hope you may be able without fail to go.

The General Assembly has come and gone, and left a very good impression behind it. Very important business came before the Assembly, and not more attention was

Mr. Morrison, 2.

given to the subject of the proposed Revision of the Confession and the Brief Statement of Doctrine, that was assigned to the Home and Foreign Missions, and to the direct evangelistic work of the Church. Perhaps there has never been an Assembly when this last was so earnestly emphasized as at this one.

Mr. Clark and Dr. Carleton were here, representing the Presbytery of the Indiana Mission, and Dr. Alexander and Mr. Henry Forman of the Presbytery of the lower Mission. They have all scattered now, although Dr. Alexander I think expects to be back in the city again before he goes on to California, where Mrs. Alexander is staying.

Dr. Brown got back from his long trip just in time to speak on Foreign Missions in connection with the presentation of the Report of the Standing Committee. He seems very well, and has had a most happy and helpful time, and rejoices in the acquaintance and friendship which he made all around the world.

Some of the members and officers of the Board are growing old with you, and if you should come back now, I suspect you would find few whom you remember as having been connected with the Board when you went out. The work goes on, however, whatever the changes may be. It is blessed to think of that, and to know that much as our work is to us, it is more to Him Who set us to do it, and Who will care for it when we are gone.

With the earnest prayer that you may not need to give your work to anyone else for many years yet, but that you may not only be able to recover from this illness, but to resume your work with ease and energy, and will loving regards from us all here, I am,

Your loving Friend,

CPP

June 9th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

I am glad you saw Mr. Wanamaker, and I hope that we may some day hear something from him. Moore expects to come down this week, either Tuesday or Wednesday, probably the latter, and if it would be convenient for you, I think I shall suggest his going over to Philadelphia, to see you, and perhaps Mr. Wanamaker. Minear is off, as the doctor's certificate disapproves of his going to India. The testimonials of Edwards are showing up in fine style. I think that we have got hold in him and Moore, of two unusually good men. Edwards expects to go unmarried, but Moore intends to be married this Summer.

Very affectionately yours,

[illegible]

F.

June 11th, 1902.

The Rev. J. M. Alexander,
Slate Hill,
York County, Pa.

My dear Dr. Alexander:

Your letter of yesterday is just received, and I write at once to say that I will do everything in my power to arrange matters as you suggest, and think that there ought to be no difficulty in doing so. I can represent to the Board that you feel, in view of family conditions, that it will not be possible for you to return to India at present and that therefore you present your resignation, though hoping that some time the way may open for your return. I think no more than this will need to be said and if recommended that the Board take favorable action, the whole thing can be adjusted in a simple way.

I received day before yesterday a note from Dr. Holt of Portland as follows:

"Thank you for writing me about Dr. Alexander. I will do all I can for him. Our experience with returned Foreign Missionaries in Oregon has been most happy. They have done successful work for us. Recently at the request and recommendation of Dr. Brown, I have located Rev. W. F. Shields of Laos in our State McComb of India, St. Pierre and Allen of Persia, McLean of Chili and Holt of China are all with us and seem to be giving satisfaction".

The playfulness of the last words of this quotation you will understand by remembering that the "Holt" referred to is Dr. Holt himself.

I have not yet heard from the Synodical Superintendent in California. I hope that he will have written directly to you, as doubtless Dr. Holt also will have done, but I will suggest your writing yourself to Dr. Holt.

I do not need to tell you again of my sincere and affectionate sympathy with you in this very trying experience. Surely it will work out good in the end, and you know you can count on our help at any time.

The Board will probably meet on June 16th and I shall write to you then to Oakland.

Very affectionately yours,

[illegible]

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

Thank you very much for your [illegible] Allison. [illegible] meeting of the Board yesterday, he was assigned to the [illegible]. This necessitates the transfer of Armstrong, [illegible] elsewhere, as the other [illegible] should receive two men, [illegible], if Lymkagar is [illegible] time, when other Missions have such strong claims. [illegible] to assign Allison to the College, [illegible].

I hope to see Edwards this week. [illegible] might be enough to send him out this year, and [illegible].

I have learned from Dr. Caldwell about [illegible] with typhoid fever, but sincerely hope that [illegible] ing; and without drawing too close to those perils [illegible] of for you and Ernest.

Very Affectionately yours,

June 17th, 1902.

The Rev. J. M. Alexander, D. D.,
Slate Hill,
York County, Penna.

My Dear Dr. Alexander:-

I would report that, at the meeting of the Board yesterday, I presented your resignation, saying no more than I intimated in my last letter, and the Board accepted it with sincere, sympathetic feelings for you.

Feeling that it would be much more convenient for you in getting settled here to have some money in hand, I am authorized to add to the statement of the acceptance of your resignation, that the Treasurer of the Board will forward to you four months' home allowance as a retiring allowance.

Praying for God's blessing upon you and His guidance in your settlement here, I am,

Very cordially yours,

June 19th, 1902.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia.

My dear Janvier:

I think Evans is tied up now for next year at the University, and that he cannot leave for the Mission field. Evans is not a teacher and he would not go into the educational work with the intention of making anything of the teaching, except to do so much of it as might be required. His aim would be to do Christian work among the young men. Whether he would be the best man for this that we could find, I cannot say. Evans has a great many good qualities. He has faith and is as persistent as the grandfather of all the leeches, and he is untiring and unsparing in his work. He and his wife, however, are not sure enough that they ought to go, and neither am I. Evans would not go out for the general work, and I doubt whether he would fill Ewing's requirements for the College work at present. If there were a large Faculty, and a man should be needed to fill some place as Evans fills at the University of Pennsylvania, then I think he would do very good work.

I am glad that Mrs. Janvier is so much better, and that it has been decided that her sickness is not typhoid fever. I hope that she may soon be about again, and may have no more such illnesses. I am, as ever,

Always affectionately yours,

June 18th, 1902.

To the Furrukhabad Mission.

My Dear Friends:-

The letter of the President of the Mission of April 19th, containing the action of the Mission with reference to the return of Dr. Alexander to India, was received during the sessions of the General Assembly, which Dr. Alexander was attending. I at once communicated the action to Dr. Alexander, and we had a number of long conferences, in which Dr. Alexander displayed unfailingly, as was to have been expected, the most beautiful Christian spirit. After a great deal of consideration, and some correspondence after Dr. Alexander's departure from the city, it seemed to us that it would be every way what you would approve, that we should not enter the letter from the Mission on the records of the Board, but simply present to it with no statement whatever , unless such a statement became necessary, Dr. Alexander's resignation, which he had sent in to the Board. This course was pursued, and I quote the following from the Minutes of the last meeting of the Board:-

The Resignation of the Rev. and Mrs. J. M. Alexander of the Furrukhabad Mission, was presented to the Board, and accepted, with earnest wishes for Dr. Alexander's usefulness in the work of the Church at home; and a retiring allowance equivalent to four months' home allowance was granted.

We are earnestly hoping that some useful work may open for Dr. Alexander on the Pacific Coast. I wrote some time ago to the Synodical Chairmen in California and Oregon with reference to the matter, and received a very cordial reply from Dr. Holt, stating that they were very glad to find good men for work in their Synod, and that he had no doubt there would be work there for Dr. Alexander. Our hearts are filled with sympathy for him and for Mrs. Alexander, and we shall earnestly pray, as I know you will, that God may guide them and strengthen them in all their course.

Furrukhabad Mission, 2.

Since Mr. Wanamaker's return from India, I have written a number of letters to him with reference to the College at Allahabad, and saw him personally during the sessions of the General Assembly here. At last we felt that we had found two good men for the College, one of whom is an instructor at Cornell University, Mr. Herbert F. Moore, the other, Mr. Preston M. Edwards, an instructor at the Hillier Industrial School in Virginia. All the testimonials which we have received regarding these two men are of an exceptional character, and I felt that we had found two men whom we might congratulate ourselves upon having secured. Mr. Moore came down to see us here, and I was very much pleased with him. He has concluded, however, that the debt which he owed to the department with which he is connected at Cornell would require him to give it one more year, but he hopes to feel free to take up work elsewhere in 1903. Mr. Edwards I have not seen, but expect to see him this week at the Southern Students' Conference in Asheville, N. Carolina. After narrowing down the candidates to these two, I wrote to Mr. Wanamaker regarding them, having already sent him a full statement of all the men we had in view, and received from him the following reply:

"Thanking you for your favor of the 5th, in reference to Mr. Moore of Cornell, recommending him for the work at Allahabad, also Mr. Edwards, whom you recommend for the same work, from what you say in relation to them, I will undertake to furnish the travelling expenses for these two men to India and their salary for three years when in India. In talking with Dr. Ewing on the subject, I offered to undertake it for two years, but I am willing to make it three, and may continue indefinitely thereafter, but do not wish to bind myself at this time beyond the three years."

Mr. Janvier suggests that if Mr. Edwards is just the right man, it might content the Mission if we should send out Mr. Edwards alone this year, and Mr. Moore next year, and we may possibly settle down on this course.

Among the candidates for the work at Allahabad, was the Rev. A. B. Allison, a graduate of Washington and Jefferson College, and of Allegheny Seminary. If we were sending three men I should have been in favor of sending Mr. Allison as one of them; but in view of the technical requirements, it seemed better to pick out the two rather than to make Mr. Allison one of them, with his general equipment, which

Furrukhabad Mission, 5.

includes several years' teaching in high schools in Western Pennsylvania. The plan that commended itself to us was to transfer Mr. Armstrong, who had been assigned to the Furrukhabad Mission, to the West Shantung Mission, and to assign Mr. Allison and Miss Beggs, to whom he is engaged to be married, to the Furrukhabad Mission, in place of Mr. Armstrong, leaving the assignment of Mr. Allison's work to the Mission, with the understanding that if on the field, the Mission desires to attach Mr. Allison to the College, it shall have authority to do so; and will then transfer his support from mission funds to Mr. Wanamaker. I have explained this to Mr. Wanamaker, and Mr. Allison also fully understands the situation, - that he goes out as a regular member of the Mission, and subject to Mission's control and assignment.

We have not yet heard from the two Missions regarding Dr. and Mrs. Symington and Mrs. Wyckoff. Dr. Symington has had a medical course, and has also been ordained by the Baltimore Presbytery. I think they will be perfectly satisfied in either Mission, and we shall wait the replies of the two Missions with interest.

Some time ago, we received from Babu Ram, "Government Pensioner, Sutra, Nanhai, Furrukhabad, N. W. P. India," an appeal against injustice from which he and a boy, a cousin of his, has suffered in being expelled from the "Mission High School" of Furrukhabad. Babu Ram seems to have appealed to everybody but the Viceroy in India. I suppose after going to the Lieutenant Governor, he felt that he might just as well skip the Viceroy and Edward the VII, and come at once to the Court of last resort! His papers were presented to the Board, and I quote the following from the Board minutes:

"An appeal of Babu Ram of Furrukhabad, against the Mission High School, because of the expulsion of a boy related to Babu Ram, was received and dismissed, the Mission apparently having considered the matter."

I have written in a kindly tone to Babu Ram. I suspect you have a great deal of this. Indeed, a good deal of it comes to the Board. We received a little while ago, a most entertaining appeal from Fati Mohammed of Farrukhabad, who had been Dr. F. J. Newton's cook, but who he bequeathed to Mrs. Forman, who subsequently dis-

pensed with his services. Fati Mohammed thinks that the Board should reinstall him in his position as cook for the Farrukhabad Station!

We have just closed the Fifth Annual Conference with New Missionaries, and it has been the best and most blessed I think of all the Conferences which we have held. Perhaps some day, when instantaneous transportation has been introduced, it will be possible to hold a Conference of all the missionaries of all the Missions. What a glorious Conference that would be! Meanwhile, we must do the best we can to approximate it by living ourselves even now in the union of perfect fellowship of prayer, of sympathy, and of service.

You will be sorry to learn that Mrs. Janvier has been very ill. It was feared at first that she had typhoid fever, but we have just received word from Mr. Janvier that it has proven not to be so, and that she is much better.

I have already sent Dr. Brown's Reports on the Philippines and Korea and China, and am sending now to each Station, his Report just issued on Siam and Laos.

We do not quite understand the proposed annual gift of Mr. Wanamaker to the Sara Seward Hospital, and should be glad if Dr. Norris or Dr. Lucas, who had that matter in hand, might send a word of explanation. That Hospital, as you know, has been supported thus far by the New York Women's Board, which is jealous of any outside relationship to it. Just what is Mr. Wanamaker's money to be devoted to? and for how many years is it guaranteed?

With best wishes to all, and hoping that you may have some real rest and refreshment this Summer, I am,

Sincerely your friend,

P. S.

Some time ago I received the following letter from James J. Simsch, which I quote in full:

"To The Secretary of the Board of the Foreign Mission, United States of America.

"Dear Sir,

"Some of the members of the Jumna Presbyterian Church, Allahabad,

Furruckhabad Mission, 5.

sent you a petition, when you were in India at Fatehgarh, asking you to give us a hearing and if possible to redress our grievances.

We would be very much obliged by your letting us know whether you have received the application which we sent to you when you at Fatehgarh under the care of Mr. Smith, the Reverend gentleman in charge of the Christian villagesthere.

The petitioners now humbly ask you, if you have received the application, to favour them with a reply and the decision of the Board. While in India you must have heard about the split in the Jumna Church, one of the oldest congregations of our mission. The cause is not a trivial one and we do not wish to dwell upon it here.

Your Board must as well have been informed that one of the two parties intends to sever itself, sorrowfully and forcibly, from its mother-church and join another church.

The principle that our mission so repeatedly emphasises is that churches in India should become self-supporting.

Sir, we most respectfully beg to state that though our party is willing to undergo half the expenses of a pastor, yet no pastor is given to us. We shall most gladly send you our cause of dis-satisfaction and the reason of the split on hearing from you. In India we have failed to get justice at the hands of the missionaries; our applications to the Allahabad Presbytery did not gain us any hearing and the appeal to the General Synod is still pending, we therefore ask you to give us a chance of being heard by the most honoured gentlemen of the Board, let the decision be what it may.

In conclusion we may say that we are certain that the Board will not leave anything, which will promote the true interests of the Christians here, undone. We earnestly pray God to arouse your interests in our spiritual welfare.

We remain,

yours in Christ Jesus,

Jas. J. Simeon,

for Party No. 1 (containing about 40 or 50 souls).

Please address.

C/O J. Simeon, Esq:

Vakil High Court of Judicature, Allahabad, India."

We did nothing about this letter until Dr. Brown should come home as evidently the reference in the letter is to him. He explains that, after leaving Allahabad, he received a communication such as is referred to, but that it was then impossible for him to return and to have any interview with the complainants; that after consulting with the missionaries at Lahore, he sent the complaint to Dr. A.H. Ewing. I suppose Mr. Simeon's letter refers to the trouble about which Dr. Ewing had already written, and we simply refer the matter to you, although doubtless it is all perfectly familiar to you. I am acknowledging the receipt of the Mr. Simeon's letter, and stating to him that we have simply communicated it to the Mission.

Dr. Steele, of the Reformed Presbyterian Church, was in yesterday, to say that his Church had been educating some students for the ministry at Roorkee, under

Furrukhabad Mission, 6.

Dr. Scott, and the Rev. Maryan Das. I think they had two or three men there. He was desirous of knowing whether it would be practicable for their Mission to have these men trained for the ministry in our school at Saharanpur. I told him I felt sure that you would be only too happy to be of assistance in this way, and that we should cordially approve of the Mission giving any help that it could, the understanding being, of course, that all expense of Board and stipend, etc., should be made by the Reformed Presbyterian Mission. Doubtless the Reformed Presbyterian Mission will make overtures to the Seminary, but Dr. Steele was anxious to know about the matter, how it impressed us, and if we favored it, he desired us to write to that effect to you. I know that I was but anticipating the mind of the Mission in assuring him of the most cordial willingness on the part of our Mission to co-operate in any such way.

R. E. S.

June 18th, 1902.

The Rev. J. J. Lucas, D. D.,
Allahabad, N. W. P., India.

My Dear Dr. Lucas:-

I enclose herewith a copy of the letter to the Mission, in which you will find what I suppose is the final action in the case of Dr. Alexander. It was a hard experience to have all these conferences with him here, which I had personally in order not to spread his personal questions before others. Henry Forman was here at the Assembly, and so also was Mr. Clark of the Lodiana Mission, with Dr. Marcus Carleton, and it was good to have their advice on many questions, and especially Mr. Forman's advice with reference to Dr. Alexander's case. He was anxious at first that instead of resigning, his furlough should just be extended for a year or two, in the hope than then he might return. I presented this matter to the Council of the Board, but it was deemed best to advise him to submit his resignation, which he did in a very fine Christian spirit.

Thank you very much for your good letter of May 15th, with your helpful expression of opinion as to Dr. and Mrs. Symington and Mrs. Wyckoff. They are leaving for Europe soon, and I shall send them word there as soon as hear from the two Missions, and can determine the Mission to which they will go.

It was good to get your letter and to know a little more definitely of Mrs. Lucas 's plans.

I have given to Mrs. Halsey Wood, who has charge of the Year Book of Prayer, the postscript of your letter, referring to your work. She is delighted to receive every help of this sort that assists in the preparation of the book and in making it accurate. It is impossible to do this absolutely, because after the book is issued, there are always changes which no one can foresee.

I appreciate the point you make in connection with the comparison between the

Dr. Lucas, 2.

Furrukhabad and Western India Mission; but doubtless the Western India Mission would ask why so large an amount of money should be spent on high schools in your Mission in comparison with the amount spent on similar work in the Western India field. Have you noticed that last year the Western India Mission reported the largest number of additions to the Church of any of our Missions with the exception of Korea? I hope this is the beginning of an expanding and glorious work, and not merely a temporary outburst, bringing a host of formal Christians into the Church.

Can you explain to me why, in the Government Census Report the supposed results of the great work of the Methodists do not appear? They have a comparatively small number of Christians reported. How does it come that the others are not reported? Did the Census Enumerator count them still Hindus,... or did they count themselves such?

I had heard of the Educational Commissioners at work in India, and I hope you will be sure to send me copies of all reports which they may get out. I shall be glad to meet any expense connected with them.

May I add a word, confidentially, regarding Dr. Caldwell? A good deal has come to us from the mission field with reference to the possibility of her return to India, and I know that some of you hope that her home affairs might so shape themselves that she may not go back to India. She writes in a recent letter, however, that her return to India seems more and more certain. She has found some rich woman, I believe, who is anxious to give money to the direct support of her work, and in writing about it she spoke as follows:

"In case of my return to India, which seems now more and more certain, have you any idea of where another Dr. would be put. Dr. Norris once talked of my return to Allahabad and of her starting new work, but I fancy when her roots got as firmly fixed there as mine were she won't feel that way. In any case on my return new work will have to be opened up and provided for. Now have you any idea where, and if any one gave a large enough donation, could it be used for that? Do give me some idea, for I am sure to meet this question dozens of times."

I only speak of this in order that there may be no future difficulty, and that you may have to face now the question of Dr. Caldwell's return and the adjustments that would be necessary. If the general sentiment of the Mission is what I know the

sentiments of some is, would it not be the fair and Christian thing to take the matter up early, rather than to defer it?

How perplexing such questions as these are! How much we need help and guidance from Above! Praying that you may be unerringly guided in this, and in all things, and with affectionate regards, I am,

Your sincere friend,

June 15th, 1902.

The Rev. Arthur H. Ewing, Ph. D.,
Allahabad, N. W. P., India.

My Dear Ewing:-

The enclosed slip from your last letter will indicate that you have got the Honorable John Wanamaker and me mixed in your mind. So long, however, as there are good city directories such things straighten themselves out easily.

I write now, however, just to say that I am sending by this mail to the Mission, a letter dealing with the Allahabad College among other things, and scarcely need to add anything to what has been said there. When Moore, of whom I speak in the Mission letter, was here, I sent him over to Philadelphia to see Janvier, but Janvier was off just then at Princeton at the Commencement, - I trust behaving properly - so that Mr. Moore missed him. As Moore is going to stay another year, however, Janvier will hope to see him some time during the year. Of course as soon as I found out that he could not go this year, we cancelled any formal relationship, leaving the whole question of his engagement next year with the College to come up on its merits. Edwards I hope to see, as I say in the Mission letter, this week, and shall then be able to get a personal impression of him.

The letter which I quote as from Mr. Wanamaker, is the only letter I have been able to get from him as the result of all our correspondence, and I think it was Janvier who at last got him to write that one. You notice the language of it does not specifically include the return traveling expenses from India, and it assumes the salaries for only three years. In putting the matter to Mr. Wanamaker I had suggested five years.

I might add that Moore expects to be married, although Edwards as I understand, is ready to go single. I spoke of this also to Mr. Wanamaker, and asked him whether his offer covered married men or single men; but he does not speak of that.

Dr. Ewing. 2.

In writing to Dr. Ingles I have spoken about Dr. Caldwell, and I think I ought to repeat what I say in that letter in this note to you:

"May I add a word, confidentially, regarding Dr. Caldwell. A good deal has come to us from the mission field with reference to the possibility of her return to India, and I know that some of you hope that her home affairs might so shape themselves that she may not go back to India. She writes in a recent letter, however, that her return to India seems more and more certain. She has found some rich woman, I believe, who is anxious to give money to the direct support of her work, and in writing about that, she spoke as follows:

'In case of my return to India, which seems now more and more certain, have you any idea of where another Dr. would be put. Dr. Morris once talked of my return to Allahabad and of her starting new work, but I fancy when her roots get as firmly fixed there as mine were she won't feel that way. In any case on my return new work will have to be opened up and provided for. Now have you any idea where, and if any one gave a large enough donation, could it be used for that? Do give me some idea, for I am sure to meet this question dozens of times.'

"I only speak of this in order that there may be no future difficulty, and that you may have to face now the question of Dr. Caldwell's return and the adjustments that would be necessary. If the general sentiment of the Mission is what I know the sentiment of some is, would it not be the fair and Christian thing to take the matter up early, rather than to defer it?"

With reference to the College once more, I would say that Patterson cannot go at present. It might be well to hold on to him for next year; and if you could find time to write to him now and then, I should think that would be well.

I am starting off this afternoon to Asheville, Lake Geneva, Chicago and Lake George, for Students' Conferences; the Young Women's formerly held at Northfield, having been moved this year to Lake George. I am trying to clear up all that has had to be done before I go, or I should want to write about a good many things.

Very affectionately yours,

June 19th, 1902.

The Rev. C. H. Bandy,

Fatehgarh, N. W. P., India.

My Dear Mr. Bandy:-

I enclose herewith a copy of the letter to the Mission, in which you will find acknowledgment of your note as President of the Mission, communicating the action with reference to Dr. Alexander's return to India. It must have been a trying question for you to discuss and decide. I am sure that you sought, and must believe that you obtained guidance from Him, Who alone can give it, and Whose guidance is the thing that we supremely need.

With warm regards.

Very sincerely yours,

June 19th, 1902.

The Rev. W. T. Mitchell,

Mainpurie. N. W. P., India.

My Dear Mr. Mitchell:-

I enclose herewith a copy of the letter to the Mission, and take advantage of this opportunity, to acknowledge the receipt of your notes of January 27th and April 1st, and also your postal card containing the Prayer List for May. That Mission letter of which you received only a fragment, was dated February 19th. Full copies of it reached others evidently, and I hope before this you have seen the whole letter.

I am glad you are having such blessing and success in your work, and hope that God will guide and help you greatly in dealing with these village people.

I read with much interest your mimeographed report dated May 15th, but there is one matter in it that I do not understand. After speaking of the fact that the appropriation this year is in advance of what you got a year ago, you go on to say - "I have gone over the Mainpurie estimates carefully, and after closing all of the schools (Except the Boys' High School) for Hindus and Mohammedans, we will still be unable to carry on the promising and growing work, and train Christian teachers. Where to cut further I do not know." What I do not understand is, why you should be obliged to shut up, when you are getting more money, work that you were able to support when you were receiving less. Were these schools started on the supposition that you were going to get all that you asked for? or do they represent a part of your solid work which was already in operation last year, and for which if last year's grant was adequate, this year's grant would be more than adequate?

Thank you very much for your information of Gulab Masih. I am giving it to Mrs. Halsey Wood, who has charge of the correspondence regarding special objects, and who will be able to make use of it.

Mr. Mitchell, 2.

I hope that you and Mrs. Mitchell are both well, and that you may have a good rest this Summer.

With warm regards.

Very sincerely yours,

June 18th, 1902.

The Rev. A. G. McGaw,

Etah, N. W. P., India.

My Dear Mr. McGaw:-

I enclose herewith a copy of the letter to the Mission, and am glad of the opportunity to write also a word in reply to your good letter of May 7th.

But first, may I ask a little more specifically about Mr. Sturgis's orphans? Some time ago, as I wrote to the Mission, he asked us to furnish he from our offices here, a complete list of all his orphans in India. I reminded him of the information that had come to him direct from the missionaries on the field, but he said that he wished to have an authoritative list from us. Accordingly, I wrote to all the Missions which would enable us to give it to him. I can account for most of his orphans, but I cannot give him the names and ages and sexes, as he desired, of those who are under your care at Etawah. I suspect that those who now appear in the list of the Bharpur Boys' School are from your flock at Etawah, and that those who do not appear on that list, but who are necessary to fill out the twenty-five of Mr. Sturgis's orphans who are assigned to you, are with you at Etah. Is this impression correct? I hate to add one straw's weight to your burden, but we must hold the confidence and interest of these generous givers at home, without whose help it would be impossible to care for these children who have been committed to our trust.

I was glad to have some good talks with Henry Forman during the General Assembly about the work at Etah. He said you were doing your best to get through with the building within the appropriations granted, but that he was afraid you would not be able to do all that was originally planned with the money appropriated. Still, we will hope for the best, until we hear something else, and I know that in

any event, you will do the best that is in you, and it will be because of outside necessities that you could not control, if you are not able to carry out your original plans.

Thank you very much for all the bright bits in your last letter. I am giving it to Dr. Halsey to read, and to quote from. I am not sure what books you like best, but I should be greatly surprised if you would not like much and be much helped by George Matteson's "Times of Retirement." He is a blind preacher in Edinburgh, you know, who yet has eyes to see. The loss of one light has meant with him a dawn the greater. Perhaps you know the hymn which he wrote some years ago, one evening in a moment, as he felt a sunset that he could not see, beginning -

"O Love that will not let me go,"

and one stanza of which reads:

"O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be."

While there is a great deal of just that insight and spiritual illumination in "Times of Retirement." If some time you want a book full of little bits of spiritual suggestion, I think you would enjoy this one.

But after all, it is good, is it not, that we can find full spiritual help always, even without such external aids, in Him, Who is with us all the days, and Whose heart is open not less surely, perhaps even more, in the midst of heathenism and idolatry. I remember talking years ago with a friend of mine who is a converted Jew, and I think a true Christian man, a banker in St. Paul, with reference to his sister who also is a Christian, and who had been cast off by her family because she had gone as a missionary to China. She had written to him that there was a spiritual compensation about her life in China that she had not expected; that while many of the old friendships had gone, she found herself now in a new way trusting in the faithfulness and care of the unfailing friendship of God.

I hope that your own heart is full of peace and joy in your work, and that

Mr. McGaw, 3.

on this account you can be well and happy and continuously strong in it.

With kind regards to Mrs. McGaw and yourself.

Your sincere friend,

July 1,1903.

The Rev. C. A. R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My dear Janvier:

I return herewith Mrs. Thaw's letter. I should have written earlier,but I just got back from my trip across the Student Conferences. I do not think that a contribution of $1000 entitles the donor to impose such radical conditions upon the enterprise,and as far as my knowledge goes, I agree with you fully that "Christian" is a far better name than "Westminster". Mrs. Thaw's argument would oblige us to call ourselves Westminsters or Westminsterians instead of Christians. I must say that this is the first time I have ever heard of a Christian man or woman conditioning a gift to an educational institution on the mission field on the ground that by the elimination of the word "Christian" from its name. I think that probably with tact and consideration you can lead Mrs. Thaw to see that her position is mistaken as to India. It is not necessary to question it as to any other part of the earth,although I think her view is utterly mistaken.

Mrs. Thaw is a woman of positive notions, and yet judging from Mr. Penn's correspondence with her, she is very amenable to reason when it is mediated to her through prudent missionaries. She is a little more suspicious of it when it comes from Secretaries.

I shall be interested to know your judgment about Edwards whose testimonials Miss Dickie sent you. and whose own letter I hope

The Rev. G. A. R. Jenkins --2--

you will have received, together with my note from Asheville. I had several talks with him there. He is very distinctively Southern, a little apparent embarrassment of manner, which I think is diffidence rather than anything else. I liked exceedingly our conversation. He doesn't have the snap and alertness of Moore, but all that has come to me in letters about him is very good. He seems to know what he is about and his call to him to return for his work at the Miller School and to take up the work of the chaplain is a good sign. He told me before I came away that he had written declining this chaplaincy and would hold himself in readiness to respond to a call from us. He ought to let him know as soon as possible, and I hope you can send some judgment in the matter soon.

I wrote to Mr. Wanamaker some time ago, with reference to Allison's going out as a regular missionary, with the understanding, if on the Rev. D. Ewing deemed him the man for the college, he should be transferred from the regular staff of the Mission to the College and accordingly to Mr. Wanamaker's support.

I have received the following note from Mr. Wanamaker in reply:

"Thanking you for your letter of the 17th, I regret that Mr. Brown has changed his mind about going to Allahabad. I can hardly approve, with my present knowledge, of Mr. Allison, unless the work at the college was one that he could be especially helpful in. It is the college rather than the general missionary work which must have if personal usefulness".

I have no doubt that if Allison is deemed to be the man, Mr. Wanamaker will be ready to take him on, at least as an unmarried man. He has never said anything in any of his letters to me, in answer to letters in which I have suggested whether his offer includes men married as well as unmarried.

I hope that Mrs. Janvier has steadily improved and that you and she may have a good rest this Summer. Really, you must let up a bit. I know that you abuse me and say that this is "pot calling the kettle black", but you are mistaken, because I don't believe my steam gauge would show the steam pressure as tourn does and anyhow, I believe I have got more rivets driven into my boiler plates than you have. And yet once more whatever abuse your imagination enables you to throw at me in reply, I am going to do my duty and once you solemnly and authoritatively that you have got to let up and take things a little more gently. I hope this may awaken in your heart as much fear as there is love in mine in saying it.

Very affectionately yours.

Ems.

July 2nd, 1900.

Mrs. J. M. Alexander,
1378 Fifth Avenue,
East Oakland, Calif.

My Dear Mrs. Alexander:-

Your letter of June 19th was received last week while I was absent from the city, and I write as soon as possible on returning to reply. I do not need to tell you how deeply my sympathy has gone out both to you and to Dr. Alexander. I have assured Dr. Alexander sincerely of our feeling in the matter, and of our warmest regard for him and for you through it all. I can appreciate the great perplexity which you feel as to how to speak of the matter, and how to put it; yet I have the conviction myself that it is always better in a case of doubt to pursue the more open course; and that especially in questions like this, we are likely to create more difficulty for ourselves in the future than we escape in the present, by anything but the most frank and ingenuous course. So that I believe that, if I were you and Dr. Alexander, I would not hesitate to speak of the matter frankly as a resignation. It would be easy to say that family considerations made you feel, though reluctantly, that it was best to remain here, at least for the present. If in the future the way opens to return, let that come in the providence of God; and if the providence of God indicates that you are to remain here, then I would accept it with contentment and joy, no matter what disappointment it brought to a lifetime's plans.

I recognize how much easier it is to give such advice than to follow it; but I have tried throughout to be perfectly honest and candid in this matter, and feel that difficult as this course may be, it is not as difficult as any other which might allow wrong impressions to grow up, which would be harder to correct in the future.

With kind regards.

Very cordially yours,

_____

[illegible], 19[illegible],

The Rev. [illegible] R. Janvier,
1409 South Broad Street,
Philadelphia, Penna.

My Dear Janvier:-

I have asked [illegible] to go [illegible] Edwards [illegible] has been hunting high and low for [illegible] the [illegible] Carriage. [illegible] get a chance at Edwards, I think, [illegible] definitely engaging him to go out [illegible] on for you and Mr. Wanamaker to talk with? Or, might [illegible] this way of losing a good man who [illegible] make an [illegible] Mr. Wanamaker? We ought to settle definitely with Edwards [illegible] rather gather from your letter that you are in favor [illegible] should like to have your judgement unequivocally.

I am very glad you are going to take some [illegible] get off for August, though I have some Missionary [illegible] take up my mornings; in the afternoons I shall [illegible] the mountains.

The Furrukhabad Mission writes approving [illegible] an honorary missionary, with her daughter and son-in-law, Dr. [illegible] We have not yet heard from the Lodiana Mission, and we [illegible] open until we hear from them.

Very affectionately yours,

[illegible]

July 17th, 1908.

Mr. Preston H. Edwards,

Darlington, S. C.

My dear Mr. Edwards:

I have heard finally from Mr. Janvier and write now to say that we shall definitely expect you to go out to India this fall for the work in the College at Allahabad. There will be quite a party of missionaries going and we are arranging for your passage with them, sailing from New York about the middle of September.

The expenses of the teachers for the College have been , as I think I told you, pledged by Mr. Wanamaker of Philadelphia. Travel ing expenses from your home to Allahabad and return will be provided, with a salary of an unmarried missionary while on the field. The term of service is three years, with the understanding that you will remain unmarried for that length of time and the the question of renewal of this engagement shall be taken up at that time, with the privilege of its extension if satisfactory to you and the College.

Your medical blank has been received and is altogether satisfactory.

I ought to add I think with reference to the salary that the expense of living in India is of course less than in this country. The same amount of money goes very much further.

I am sending you herewith a copy of the last report of the Board, which I think you will be interested to see.

If there is any other information that you would like to

have, please let me know.

I have written fully to Dr. Ewing about your coming and your past work. I think he will not have any misgivings over the fact of your being a Baptist, in view of your readiness to work in so harmoniously with Christian missionaries of whatever denomination.

Praying that God may fit you perfectly for this work and that you may be enabled by His help to accomplish a truly great work for Him, I am,

Very cordially yours,

F.

July 16th, 1902.

To the Furrukhabad Mission,

My dear Friends:

There have been a number of transfers made in the assignments of new missionaries to the various missions and some changes in the dates of sailing have been necessary also, so that we are writing now, when at last everything has been settled, to notify the various missions of the final arrangements.

At the beginning of the Conference with new missionaries last month, the only missionary under assignment to the Furrukhabad Mission was the Rev. George A. Armstrong. At that time, however, we were able to make arrangements with Mr. Allison, as I wrote in my letter of June 19th and he was assigned to the Mission, Mr. Armstrong being transferred to China. Mr. Allison will go out married. He expects to sail

We have received the action of the Mission with reference to Dr. and Mrs. Symington and Mrs. Wyckoff and are only waiting now to hear also from the Lodiana Mission before determining their assignment.

I am sorry that no young women have been appointed to the Furrukhabad Mission, but the supply this year has been altogether inadequate and the needs elsewhere have been more acute. At present therefore, the only new missionaries under appointment to the Furrukhabad Mission are Mr. and Mrs. Allison.

Mr. Moore of whom I wrote in my previous letter feels that he cannot get away to the mission field until next year, but Mr.

Edwards will be able to go this fall and we hope may be ready to sail with the other India missionaries, for Bombay on October 3d.

A little while ago, Dr. Steele of the Reformed Presbyterian Church came in to ask whether arrangements could not be made by which they could have their candidates for the ministry trained at our Seminary at Saharanpur. They had two or three men under instructions at Yorker under Dr. Scott and Marian Dass, but naturally found it a little expensive and wondered whether they could not make some arrangement with us. I told him it would be quite in accord with our principles to do everything we could to help them. Would it not be fair to propose that they should defray the expenses of the support of their own students; that on these terms we should cordially welcome them to the Seminary. Doubtless the Reformed Presbyterian Mission will take up the matter directly with you. Dr. Steele was anxious to know whether there would be any objection here for such arrangements on the field. I assured him decidedly that there would be none.

I hope the copies can be sent soon to each Station of a very interesting book just published by the Rev. W. B. Grant, giving a comprehensive sketch of the present condition of Christianity throughout the world, different chapters having been provided by men chosen for their special competence to write on different questions. The books, I think, will be provided by a generous friend of the work.

Some time ago we received from Mr. Frank Spence of Manchester, England, a generous offer to provide copies of a most interesting address, delivered at the last Anglican Church Mission Congress by Bishop Tucker of Uganda. We at once accepted Mr. Spence's offer

and I enclose a copy of his address and think it would be interesting to read it at the next Station meeting. It is an encouraging picture of what it has been possible to accomplish in our mission field.

I saw on the front page of a Friends paper the other day, some good sayings of Horace Bushnell's.

God has us in discipline and not in hospitality.

God is doing facts and we are thinking dangers

There can be no labor where there is no want.

Industry is the natural teacher and guardian of virtue.

Real life must have some heroic force in it, else it only breathes, but does not live.

To bear and dare; these two great lessons are among the chief moral uses of life.

Pain is a kind of general sacrament for the world.

The world is but the shadow of God.

God is always letting things come into the world that He will not let stay in it.

No prayer takes hold of God until it first takes hold of the man.

Deem every sin a sacrilege.

The life of man is in his heart, and if he does not live there, he does not live.

The soul of all improvement is the improvement of the soul.

I think I could cite a good many better ones than these and it has always seemed to me a great misfortune that some of Bushnell's sermons had not been published as leaflets in a cheap form for general distribution. They are so far superior to anything available on so many practical questions of Christian life and some of them are the strongest and most influential sermons ever preached

in America. Any who are afraid of Bushnell's views on the Atonement can easily pass those books by, but "Sermons on Living Subjects" and "Sermons for the New Life" are books of abiding power and they set forth the Gospel in those aspects which are everlasting and meet the needs of men's minds in every age. How luminous are the titles of some of these sermons:

"Every Man's Life a Plan of God".
"Living Unto God in Small Things".
"Christ Regenerates Even the Desires".
"Free to Amusements and too Free to Want Them".
"The Dissolving of Doubts".
"The Gospel of the Face".

the text of which is the fine ~~xxxx~~ phrase "The Face of Jesus Christ", and I suppose hundreds of sermons have been preached on the subject, "Unconscious Influence", inspired by Bushnell's sermon on that theme, from the text "Then Went in with Him Also that Other Disciple". I think often we are disposed to think of Bushnell as an intellectual power alone and forget the deep spiritual vision and the holy fellowship withGod that breathes, for example, from such a passage as this from a letter to his wife.

"I have had some delightful times and passages since I came here", wrote Bushnell to his wife, "such as I never had before. I never so saw God, never had Him come so broadly, clearly out. He has not spoken to me but He has done what is more. There has been nothing debatable to speak for, but an infinite easiness and universal presentation to thought as it were by revelention. Nothing ever seemed so wholly inviting and so supreme to the mind. Had there been a strain for it, then it could not be. O my God! what to know and to possess that he is! I have not seemed to compare Him with anything, and set Him in a higher value; but He has been the all, and the altogether, everywhere, lovely. There is nothing else to compete; there is nothing else in fact. It has been as if all the revelations, through good men, nature, Christ, had been now through, and their cargo unloaded, the capital meaningproduced, and the God set forth in His own proper day/- the good, the true, the perfect, the all-holy and benignant. The question has not been whether I could somehow get nearer, but as if He had come out Himself just near enough and left me nothing but to stand still and see the salvation; not excitement, no stress, but an amazing beatific tranquility. I never thought I could possess God so completely.

To the Furrukhabad Mission --2--

P. S. Dr. Caldwell has sent word that she resigns as a missionary, her resignation to take effect August 15th. This word has just come from her. We shall wish her God's abiding blessing here as well as in India.

F.

July 25th, 1902.

Dr. Bertha T. Caldwell,

Johnstown, Penna.

My dear Dr. Caldwell:

I am very sorry to have to write to you about a subject, which, after consulting with the Council here, I have been instructed to write about, namely, the question of your return to India. I had assumed, as you know, in our correspondence before you left India, that of course you would go back and as you will doubtless remember, strongly deprecating the idea of your remaining in this country after your furlough. Since then, however, from several sources it has come to our knowledge that there is doubt in the minds of some as to the wisdom of your returning to India. I suspect that there is nohting that I could say on the subject that perhaps you do not yourself already know. What has come to our notice concerns your prudence, your accuracy and you kindness of speech about others. After carefully and prayerfully considering what it was right to do, it seemed to us, as it has seemed also to the ladies in Philadelphia, that we ought to tell you that we felt, in the light of all that has come to our knowledge here, it would not be right to approve your return without definitely asking the judgment of the Mission and securing its affirmative opinion. Before writing to the Mission, however, it seeed to me that it would be only right to write to you and tell you that this was the view that was taken here. It may be that the prospects of your return are not as bright as you expected, and if home conditions make it necessary for you to remain here, it would be bet-

ter not to raise the question with the Mission at all. But if you are anticipating returning, as you know I personally, up to the time of your leaving India earnestly hoped that you would, we feel, in view of the present situation that the Mission should be consulted and its judgment asked.

I do not need to repeat, I am sure, that it is no pleasure to me to have to write this, but I know you will appreciate the spirit in which I have written.

Praying that all of us may be guided rightly in a matter of such infinite consequences, I am,

Very cordially yours,

F.

July 10th, 1902.

Mrs. C. H. Dandy,

Fatehgarh, N. W. P., India.

My dear Mrs. Dandy:

In sending this mission letter to your husband's address, I am glad of the opportunity of writing a note of acknowledgment at the receipt of your good letters of December 12th and February 11th. I was specially glad to get the information you sent in your letter of December, regarding the orphans. I have written to Mr. Sturgis, giving him all the information I have received from the field about the children, but have had no reply from him, so that I suspect he is still out of the country. He went with a friend on a little visit to Japan, Corea and China.

I hope that your boys are not giving you undue anxiety, either on account of health or on account of behavior. I can imagine the care they would be to you if you were not doing the work for One who is displeased with us if we do not allow Him to carry our cares for us.

I know what a regret it will be to you to hear that Miss Daly and Miss Emily will not be back this fall and may not get back this winter to India. We are hoping that they can get away in December, but it is still uncertain. Miss Emily is taking, as you know, some osteopathic treatment, which she feels has done her a great deal of good. The doctor says that she must wait until November. I suspect then he will want to persuade her to wait an-

other year. But I don't believe much in perpetual treatments and advised her, if she staid until November, then to go to one of the best doctors here of the Old School and ask him whether she might not return and he said yes, to go.

With kind regards to Mr. Bandy and to all,

Very sincerely yours,

Enc.

F.

July 16th, 1902.

Mrs. J. F. Holcomb,

Jhansi, N. W. P., India.

My dear Mrs. Holcomb:

I am enclosing in the accompanying letter to the Mission to Dr. Holcomb's address, this note to thank you for your good letter of April 10th. I have had several good talks with Dr. Brown about his good visit with you, which greatly impressed him, both the work done and the work needing to be done having appeared to him to be very great and important. I wish it were possible to send out a larger number of men, but as you will learn from the accompanying letter, there is no prospect of more than two men for the regular work of the Mission, and if Dr. Symington should be sent to Ludiana, there will be but one for Furrukhabad. I wish there might be more, but you know how hard it is to distribute an insufficient force over the field of one mission, and we realize, therefore how hard it is to do the same thing over the field of twenty-five or thirty missions. We have appealed as strongly as we could at the Student Convention in Toronto and at the Student Conferences this summer, for new missionaries, but the difficulty is that most of these students have a number of years of preparation yet to go through before they are ready. Constant appeals were made in the theological seminaries during the year, however, for reinforcements. Mr. John Forman giving practically all his time to work among the theological students. We have got a pretty fair number, but nothing like an adequate supply. I think you are right

in feeling that if a constant appeal could be kept up for new missionaries the supply would in time increase. The difficulty is that while just at present we can make a strong appeal, in a few years from now when the funds may be inadequate, the missions will say that they prefer not to have new missionaries rather than that the money for their support be diverted from the native work, and then the call for new missionaries will have to be weakened a little.

I hope that you and Dr. Holcomb are both very well.

With kind regards, I am,

Very sincerely yours,

F.

July 16th, 1902.

The Rev. S. L. Gillam,

Cawnpore, India.

My dear Mr. Gillam:

I enclose herewith a copy of the letter to the Mission, and take advantage of this opportunity to thank you for your good letter of March 27th, which I greatly enjoyed, especially your emphasis on the necessity of developing the Churches from the beginning in self-dependence and the evangelistic spirit. Those are two things that ought to be got into the Churches together, and which if not got in at the beginning, may not get in at all. The great advantage of the work in Korea lies in this, but from the outside it has kept these ideals unclouded and thus raised up a Church of men and women who have no knowledge of debilitating subsidies and who take it as a matter of course that a belief of Christianity involves the obligation and privilege of spreading it.

Of course you do not have an absolutely clear field in Cawnpore, as many of your people come from other Stations, where they ga have become indued with other ideas. At the same time, you have a measurably fresh opportunity and I hope may from the beginning be able to lay your work out wisely and on foundations which will make growth easy.

We thought of you all in connection with the New Missionaries' Conference last month, which was one of the largest and best we have had.

I hope you will write fully about the work in Cawnpore.

about its problems and its workers. I don't remember whether I wrote to you about a book written by Dr. Gibson of Swatow on "Mission Problems and Mission Methods in South China". If you have not seen it, I think you will get a good deal of practical help from it Dr. Ross of the Presbyterian Mission of Manchuria has written a book also on his methods, which has not yet appeared, but which I believe will be worth having when it comes out.

With kind regards,

Very cordially yours,

Enc.

July 16th, 1902.

The Rev. J. C. Woodside,

Landour, Mussoorie, India.

My dear Mr. Woodside:

I enclose herewith a copy of the letter to the Mission and take advantage of the opportunity it gives to acknowledge personally the receipt of your two good letters of Dec. 25th and Feb. 27th, with reference to Mrs. Warren. It was a great deal to have them and to know that the interests of the Mission would probably not suffer irreparably, if wisely cared for. You will keep us informed about the situation there, will you not? and I know will lend your help in every way to retain our hold there and in due time to increase it. Possibly if the Symingtons and Mrs. Wyckoff are assigned to your Mission, they might prove to be suitable people for Gwalior.

Dr. Brown is safely back from his trip and I hope you will have received before this copies of his Reports, so far as they have been presented to the Board and published. He greatly enjoyed it and profited by it.

Dr. Ellinwood is away for the Summer. He is 76 now and he does not have the physical strength and endurance which he has had. He has done a hard work in his life and we must be careful about allowing him to overtax himself now, which he is prone to do, so that we may keep, as long as possible, the invaluable help of his counsel and experience.

I hope that you are well and finding ample opportunities for

work.

With kind regards to Mrs. Woodside and yourself, I am,

Very sincerely yours,

Enc.

F.

July 16th, 1902.

The Rev. A. H. Ewing, Th. D.,

Allahabad, N. W. P., India.

My dear Dr. Ewing:

As you will learn from the accompanying letter to the Mission, we have definitely settled upon Edwards for the College and are sending Allison, as I wrote before, to the Mission. I wrote to Mr. Wanamaker regarding sending Allison and telling him what I had written to you, and he replied:

"Thanking you for your letter of the 17th, I regret that Mr. Moore has changed his mind about going to Allahabad. I can hardly approve, with my present knowledge, of Mr. Allison, unless the work at the college was one that he could be especially helpful in. It is the college rather than the general missionary work which must have my personal assistance".

I understand from this that if it proves on the field that Allison is the man for the College and the Mission assigns him to it and you write to Mr. Wanamaker, he will take him on all right. Moore feels that he must wait another year and I think it is too late to get another man now, who could go this fall. Janvier is of the opinion, however, that perhaps you would be satisfied if we could get one man out this year and another next.

Preston H. Edwards, the man whom we have selected is a Southerner from Darlington, S. C., born in 1877. He went first to Furman University, Greeneville, S. C., and then took two degrees of B. A. and M. A. at the University of Virginia. He taught two years in schools in South Carolina before going to the Miller Industrial School, in Virginia, where he has been for two years [illegible]

[illegible]s. He

He has also taken summer work at the University of Chicago in physics and chemistry, specializing somewhat in electricity. He has been teaching physics, physiology and botany in the Industrial School. . In one of his letters he speaks of himself as follows:

"I am not an Electrical Engineer, but in my work have given particular attention to electricity, having taken a course in Electrical Machinery and made it a point to become acquainted as much as possible with the details of the power plant here, which is a fairly complete one. I have also had an opportunity here to become quite familiar with the workings of the largest Normal Training School of the South. With a little allowance of time for study, I really think that I could keep up to a somewhat advanced course in Electrical Engineering. In the more elementary work I have been giving a Laboratory course all this session. While I have taken only a short course in Shop Work, I have seen enough of that too, I think, to pick it up pretty quickly. If desired, I could take a course somewhere before starting out in whatever line is thought most desirable. I shall need a rest of a few weeks, however, as I have not had a good one for nearly three years.

As to religious fitness, I would say that I have always identified myself with Christian work wherever I have lived. Am now Pres't of the Y. M. C. A. here and teach a S. S. class and a Mission Study Class".

Francis H. Smith, professor of Physics in the University of Virginia writes of him as follows:

"I regard him as one of the ablest and best men of his age, I have known in fifty years and would congratulate you if you secure his services".

Superintendent Vawter of the Miller School says that they regarded him as one of their best teachers and adds,

"I regard Mr. Edwards as a high Christian gentleman. He never compromises his religion with anything. He is a pleasant social gentleman, somewhat bashful and perhaps at times doubts his own ability. But you will, I can assure you, make no mistake in appointing Mr. Edwards. I deeply regret our not having him with us longer".

Professor Wilson, Professor of Romanic Languages in the University of Virginia says:

"He has one of the strongest minds I have ever come in contact with".

The only qualifying notes and are those referring to his modesty, possibly even bashfulness, and perhaps a Southern want of assertiveness. I sent all the papets in the case to Janvier and wrote also about him to Mr. Wanamaker, which, of course, I shall do again, now that we have finally settled upon him. I hope that he may prove to be a good man. He is a Baptist by ancestry, but very ready to work right in. I think Moore was a baptists too and I hope we may get him for you next year. I think he and Edwards would make a good pair.

We shall arrange with Edwards on the basis of an unmarried man's salary, $540, (if this proves inadequate we can take up the question of making it two-thirds of a married missionary's salary). plus traveling expenses to and from India and a term of engagement of three years, with the privilege of prolongation if mutually satisfactory. These are the terms of Mr. Wanamaker's offer.

With reference to Dr. Caldwell, I have already written and I do not see how we can take up the matter here, without some action from the Mission. I am sorry. All that we have is what I have heard from you and I think from Dr. Ewing and from Janvier and possibly from Henry Norman. All this is convincing enough to me, but would it be right for the Board to act on this without knowing how the Mission as a whole felt.

A recent letter from the Philadelphia Woman's Society spoke of this question as follows:

"You will be thinking whether to send back Dr. Bertha Caldwell, and where. We all know her temptation to the free use of her tongue, but after three long talks with her before others and alone, I was impressed with her earnestness, her missionary spirit and her ability, and not once did she say an impudent thing,- indeed she was unusually cautious. Now on the other hand you will see from the enclosed extracts how she impressed Miss Parsons, and that Dr Fullerton advises her not being sent to Fatehgarh. Dr. Fullerton

has I hear at last taken a house with Mary and they are "having the Stainless Eden hoped for" at last. I infer that Dr. F. will not burden himself with practice, but will do what comes to her hand for missionaries and others for a time at least.

Dr. Caldwell said that thought she would like to go back to Allahabad, she would not wish to displace Dr. Norris, and she would be willing to start new work anywhere, mentioning a half dozen needy places, but evidently who has her eye on Fatehgarh, and you see they do not want her there. She wishes to take courses in New York, Philadelphia and Baltimore, beginning in September in Philadelphia and I told her that our Society would probably aid her from a small fund for that purpose to pay in part at least the fees, that is if "you are going back", I emphasized. She said, "I certainly hope to. Now I thought you should know all this in considering her case. May you have Divine Wisdom to decide these difficult questions".

and from this you will see the more clearly how necessary it is that we should go forward wisely.

With reference to Mr. Wanamaker, I can only share the hope and prayer that everything will materialize and I hope that Janvier will cultivate him assiduously in Philadelphia and that Dr. Lucas and you will keep up your correspondence with him. I shall be glad to do all that I can, but you who have gained a personal hold on him must bear the burden.

With warm regards,

Very affectionately yours,

F.

July 30th, 1908.

The Rev. A. C. McGaw,

Etah, N. W. P., India.

My dear Mr. McGaw:

Your good letter of June 24th was received three days ago. I had already written the enclosed letter to the Mission, but I must send just a word with it in reply to your letter to me and also your letter of May 22nd on the same general subject to Mr. Hand. I am very sorry not to be able to, in behalf of the Board, to send you blank draft to fill out, in accordance with the growing needs of the work, and I almost feel that I cannot write anything to you that will not encourage you to go forward and take advantage of every opportunity of strengthening your staff. At the same time, I beg you to try to realize that there are hundreds of missionaries all over the world in just your position, who see the work reaching out on every side and over-flowing with opportunities of which they might take advantage. Suppose each one of the more than seven hundred missionaries of our Board overran his or her appropriations, to the extent of only $100 each. It would result in an excess expenditure of $70,000 during the year and of a probable deficiency of that amount at the end of the year. When the Board makes out its appropriations at the beginning of the year, it distributes among the missions every cent of its prospective income for the year. If missionaries and missions spend more than the appropriations, the Board has no money with which to meet these over-ex-

pendtures, and it simply has to report at the end of the year that a much deficiency has occurred during the year, due to the fact of deliberate over-expenditure.

Hard as it seems therefore, I must beg you to look first to the mission rather than to the Board. If the mission believes that these opportunities, which you see, are the most urgent opportunities presented, then it must take some of the money that the Board has pledged to provide this year for the purpose of meeting them, but you must not in the exercise of your individual judgment incur liabilities, with the expectation that the Board will, of course, assume them. The missionary work would just collapse if we worked on that principle.

I know you will not understand this as in the remotest degree an expression of the want of sympathy with the great work in your field. I am with you and Henry Forman, heart and soul in it, and am ready to do everything possible to help you. But there are scores of other places in our mission work, where the opportunity is just as bright and the need just as great, and if you were justified in going ahead regardless of your appropriations, each one of these other missionaries is justified in a similar course.

Please lay the whole situation before the mission at its meeting this fall, calculate carefully just how far you have already overspent that proportion of your appropriations designed to cover this part of the year, and ask the instruction of the mission as to what you had better do.

I am glad that you are going to come home on furlough when you ought. It is a good deal better to come then than to wait longer than you ought and collapse.

It occurs to me that you might find more help for the Etah district in India Dr. Brown says that he was told that in some cases the Presbyteries got so much for their Presbyterial Grant in Aid schemes that they did not know how to spend it wisely. I don't suppose that is the case with your Presbytery, but if it is the case in any others, surely some adjustment should be made, so that good and needy might not suffer, while work not so good and needy received more than it required.

I am sending your letter, together with a copy of this letter to Mr. Henry Forman . If he can help from such extra Presbyterian sources as the constituencies to which Bishop Thoburn made his appeal at Northfield, I do not think any objection could be made, but the distinctly Presbyterian consiituency appears to have hard work in giving what is required for the work already covered by the appropriations. There will be no gain in diverting this available help to work outside of the appropriations.

I sincerely trust that this letter, in which I have tried to be honest with you and with the Board will not be discouraging to you. I am sure it will not be, if you will look beyond it to the One who alone can give blessing and success and who is not dependent upon those provisions which we are too prone to regard as indispensable to Him.

With warm regards,

Your sincere friend,

July 29, 1902.

Miss Emily T. Minor.

Berwick, Nova Scotia.

My dear Miss Minor:

Your note of the 23rd, with the enclosed medical certificates, was received on Saturday. I laid the matter before the council yesterday and it was voted in view of Dr. Stewart's certificate to approve of your return as planned to India this fall. I sincerely hope no trouble may develop on the field. If any does, I suppose Dr. Manlees and Dr. Williamson would be as competent to help as any physicians or surgeons that could be found.

With warm regards.

Your sincere friend